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# THE HUMANITARIAN REVIEW

A MAGAZINE OF RATIONALISM & ETHICAL CULTURE  
SINGLETON WATERS DAVIS, EDITOR.

VOL. VI.

JANUARY, 1908.

No. 1.

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# A FUTURE LIFE?

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### Extracts from Reviews by Editors.

*A Future Life?* is the title of a book just out. .... In my opinion it takes rank with the best thought of the times on the subject, and Mr. Davis has made a name and fame for himself in the thinking world. Every conceivable phase of this mysterious subject .... is treated in the clearest scientific manner. My



impression on reading it was, that all that is known on this subject up to date is told here. It is a fortification behind which the thinker may feel himself secure, . . . this very exceptional book is the product of a mature and exceptionally-fine analytical mind.—J. B. Wilson, M. D., in the *B. G. Blade*.

Mr. Davis has just brought out a book, 'A Future Life?' It's a mine in analysis, logic, reason, truth. Those who really do not want to know any truth on this subject should not read it.—Dr. Tilden in his famous *Stuffed Club*, Denver, Col.

A very creditable volume is "A Future Life?" by Singleton Waters Davis. . . . The author in a kindly and critical way discusses many of the problems of life pertaining to the subjects of annihilation, metaphysics, re-incarnation, spiritualism, etc. It is well worthy a careful reading.—*Progress*, L. A.

The title explains the scope of the book. It is the work of a clear, rational thinker, and cannot fail to be of interest to those of our readers whose opinions on the subjects treated in the book have not yet reached the stage of unalterable finality. The book is well bound and has a good portrait of the author.  
—*Altruria*, New York.

. . . . It is a very fair and scholarly consideration of the question of personal, conscious existence of man after the death of the body. We do not remember of having before seen this question so dispassionately and scientifically treated. It is a valuable work, and neatly bound.—*Ingersoll Mem. Beacon*, Chicago.

If you want to know what a scientific man finds for and against the theory of a personal, individual, continued life after death, this is the book you want for your very own. It is so good that I have bought three copies; one to present to our public library, one to loan, and one to put in my own library. It is the greatest book of the kind ever printed.—Dr. Keeler, in his *Good Health Clinic*, Syracuse, N. Y.

Now into the ring comes the avowed agnostic and hurls his shining lance against all theories and sundry. Mr. Davis, editor of the H. R., discusses the orthodox Christian conception of life after death, reincarnation and its attendant doctrines, 'spiritism,' as he calls it, and the theories of Haeckel, Hudson and others, and demolishes them all—so he says. [?] Mr. Davis's work evidences a desire to be fair but the very brevity of his book makes a direct, concise diction necessary that appears at times superficial and often dogmatic.—Mr. Blight in *Fellowship* magazine, Los Angeles.

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# THE HUMANITARIAN REVIEW

Study of Mind, Ethics and Religions by Scientific Methods

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Vol. VI.]

LOS ANGELES, CAL., JANUARY, 1908.

[No. 1.

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## HUMANITARIAN PROVERBS.

BY SINGLETON W. DAVIS.

¶ SUNDAY should be a day of mental sunshine, and every day of the week should be made such a Sunday, as far as possible.

¶ "Beauty is only skin deep"—sometimes; but so is ugliness—sometimes. Sometimes beauty reaches to the heart, and so does ugliness—ofttimes.

¶ Our morality is an inheritance from the experience of our ancestors in the past, modified more or less by our environment and experience in the present.

¶ The honest man's religion is to be true with his fellow man and do a good deed; but the dishonest man's religion is to *appear* to be true and profess a mystical creed.

¶ The hypocrite wears his religion as he does his best coat: only on Sunday and for show. But the honest man wears *his* religion as he does his linen: every day and for service.

¶ Language, government, art, morality, religion, as well as disease, insanity and crime, are as much the results of evolution as are our bones, our muscles, our hands and our brains.

¶ He who does not continue to improve his character will soon begin to deteriorate. It requires continuous effort to even stand erect; relax that effort for a moment, and we fall to the ground.



## "THE CHURCH OF HUMANITY."

BY SINGLETON W. DAVIS.

**T**HERE are at least four sects calling themselves "The Church of Humanity." In London, I learn, there are two organizations under this name, but, I believe, both are based upon nearly if not quite the same metaphysical dogmas, and so may be considered as two congregations of one sect. The most characteristic doctrine of this sect is based on an unwarranted deduction from the scientific principle of the solidarity of the human race—carrying a logical induction out of science into the chaos of mysticism: the "doctrine" that humanity, the race as a whole, is an individual conscious personality, having "free" (undetermined) will and exercising providential oversight of human affairs. Hence, it, or "he," is "the Lord," or God! To this composite Lord the members of this Church of Humanity offer prayers—ask favors, give thanks, render praise, etc.—after the manner of the Christians, Mohammedans, etc.

Needless to say to any Rationalist, there is no foundation in fact, common sense or science, for a belief in any such a composite personality.

Another "Church of Humanity" is located in Boston. I have received its propagandic circulars, and from them I infer that its basic principles are metaphysical dogmas: its creed a conglomeration of Christian and New Thought mystical affirmations and platitudes.

The third "Church of Humanity" of which I am aware, is an incoherent affair in Kansas. Its founder calls it an "organization," and yet it has no constitution or by-laws, and no officers with the single exception of the "founder," who has assumed the pretentious title of "International Instructor



of the Church of Humanity." In reality, he is a little autocrat, a real pope in a very small hierarchy. This "church" is based on two unprovable negative propositions, viz: "There is no God; there is no future life beyond the grave." One may truthfully declare that such is his *belief*, but the founder of this "church" proclaims that he has "made the great discovery that there is no God and no future life," and advertises to teach and "graduate" pupils "in the *knowledge* that there is no God and no future life"—such "graduation" rendering the pupil eligible to membership in "the church." In proclaiming this "discovery," he ignores the well-known fact that these negations are and have been for ages the fundamental characteristics of atheism.

Atheists now assert one or both of these negative propositions and have done so for thousands of years, yet the founder of this "church" proclaims them as *his* "great discovery." Whether true or false, such negative propositions form only a do-nothing basis for any sort of an organization; and the use of the name *church* for such an association of unbelievers (as this one) in the cardinal principles of churchianity is, to say the least, both obtrusive and ludicrous, and the grotesqueness of this "church" is well illustrated in the fact that while its founder asserts that he has "discovered" that there is no God, he calls his propagandic periodical "The Truth About God;" that is, the truth about nothing! What next? Shall some tyro in astronomy make the "great discovery" that there is no "man in the moon," found a Society of Lunatics, appoint himself "International Instructor" in astronomy, and publish an organ under the name of "The Truth About the Man in the Moon"?

A far more consistent and appropriate title for this alleged organization would be, An Association of Atheists, for its sole object is the propagation of atheism and it is not in any sense of the word a "church."

The fourth "Church of Humanity" which shall herein be



commented upon, is located in the city of Los Angeles, and its founder is one "Dr." Dowling, who, like the late Dowie (note the similarity of their names), professes to be a special agent of Deity and assumes a Scriptural name, "Levi"—father of the order of the priesthood. He holds "services" each Sunday evening, but has a very limited following. I attended one of his meetings and listened to an address on the esoteric meaning of the letters of personal names. The theory was the flimsiest one I had ever heard set forth in sincerity to a public audience. The Doctor put on an air of great wisdom, and the credulous disciples listened in awe to the "words of the master," but, judging by my own feelings, I could scarcely believe they were not in reality "awfully" bored.

But it is to Dr. Dowling's writings I wish to call special attention at this time. He is publishing what he calls "the most remarkable book of the ages! Practically a new revelation of Jesus the Christ, the basis of the universal religion, founded upon the personal teachings of the world's greatest master." The printed prospectus of this alleged Newer Testament is before me, and I will make a few extracts from it, as follows:

The title of this most remarkable book is "The Gospel of Jesus the Christ, written by The Divine Messenger, who was with Jesus continually from His birth to His ascension and coronation. Copied from the Imperishable Records of the Akasha and Translated into English by Levi."

"The book is being published in Twelve Parts, each part containing from ten to sixteen chapters. The entire work in twelve parts will be sent to any address in the United States or Canada as fast as received from the press for \$5.00, cash with order."

"The Life and Works of Jesus of Nazareth, the most wonderful teacher of all the ages, have never been given in any complete manner to the world. The Evangelists, Matthew, Mark, Luke and John, collected and published some excellent extracts from the extensive history; but all they have given is fragmentary.



"For centuries the consecrated believer has thought it strange that the Divine Father, who directs all the affairs of the world, should ordain that only such incomplete accounts of these matchless teachings should have been given to men, and has prayed for greater light; *now that Light has come.*

"The work of God is not for a day, but for all ages. At the time of the writing of the fragmentary Gospels of Matthew, Mark, Luke and John, the world was ready for no more than was given, although the Divine Messenger who accompanied Jesus every moment of his life, had written the history on the imperishable scrolls of the Akasha, where they could not be destroyed, to be kept in readiness for revelation in the last days.

"The world has at last risen to the plane of spiritual consciousness where it can grasp the higher meaning of the Life and Lessons of Jesus, and the Spirit of Truth has torn away the evil and a son of man, after more than forty years of preparation, has been permitted to enter the great galleries where all life-histories are written and to make an authentic copy of these marvelous records. This copy and the translation thereof constitute this Gospel of Jesus the Christ, which, with hearts overflowing with gratitude to the Supreme Giver of life and all its blessings, we are ready to place in the hands of all men. With this *Complete Gospel* in hand and heart the great body of believers will be able to 'Keep the unity of the Spirit in the bonds of peace.' "

It is surely grounds for criticism of modern intelligence that people in this day of science can be so easily misled by mystic fakirs like this modern "Levi." Undoubtedly the excessive suggestibility not yet outgrown by many and the credulity habit engendered and cultivated by the emphatic Christian teaching of the doctrine of "faith," forced into the mind in infancy and childhood and persistently guarded and cultivated in youth and manhood, are the intellectual gourd-vines which yield such pretentious but empty, useless and poisonous fruits.

One must be a superstitious ignoramus, an unfortunate mental imbecile, or an audacious hypocrite and conscious and conscienceless deceiver, who looks his finite fellows in



the eye and declares that he has a commission from God to write a "new gospel of Jesus the Christ," with special privilege of searching the records of heaven for the necessary data—divine records made on the spot and preserved for nearly two thousand years expressly for his use!

A very noticeable feature of each and all of these misnamed "Churches of Humanity" is that they base their doctrines and credentials, not upon the demonstrable facts and principles of inductive science, or even on common sense, but upon fatuous assertions of mysticism, or mere dogmatic negations and pretended discoveries.

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### THE ORIGIN OF MORALITY.

[The following quotation from the writings of the famous heretic, Prof. David Swing, taken from the *Chicago Tribune*, is well worth a careful reading.—Ed. H. R.]

"The man is to be pitied who asks the temple of religion to teach him not to cheat or slander or destroy his fellow man. All these virtues he could learn at the feet of an Atheist. . . . No one can object to any such acceptance of aid from the church, Protestant, Catholic or Pagan, but one may well pity the mind which cannot see that integrity does not repose upon Christianity or religion for its base; it reposes upon that reason, that intelligence, that outspread human life upon which religion itself rests. Mr. Bradlaugh was not a believer in a God or a religion, and yet should that man have told a falsehood the public would have been as much shocked as though the falsehood had been told by a clergyman or an archbishop. No high-toned Atheist will soil his lips with a lie. This horror of falsehood, come whence the falsehood may, teaches us that society itself is founded upon righteousness, and that religion instead of being the sole cause of honor, is only a sentiment of love flaming up towards the Creator of man and his world. Even to the Atheists the young man can repair



to learn the true greatness of the profession of the law and the infamy of falsehood. Some of the modern reforms throw away half of their momentum by teaching our young men that the church, Christ and God command them away from the ruinous cup and to break away from any harmful vice. Powerful as this command is *it omits that vast stream of eloquence which pours forth from the ethics of the world*. Does Jesus of Nazareth urge the life of temperance? So does Atheism join in the entreaty and forbids any youth to soil his life or his mind in any form of pollution. The church, indeed, speaks; but its voice is weak when compared with the solemn tones of all nations and times—the voice of the entire race of rational beings. John Stuart Mill was honest and noble, but the church could have added nothing to the honor of Mill or of Harriet Martineau; that was spotless; all the temple could have done, was to make the world under their feet the home of a God, and death, the gateway to a richer existence.”

---

## LIFE.

¶ IS LIFE worth living? Yes, so long  
As there is wrong to right,  
Wail of the weak against the strong,  
Or tyranny to fight;  
Long as there lingers gloom to chase,  
Or streaming tear to dry,  
One kindred woe, one sorrowing face  
That smiles as we draw nigh.

¶ So long as faith with freedom reigns  
And loyal hope survives,  
And gracious charity remains  
To leaven lowly lives;  
While there is one untrodden tract  
For intellect or will,  
And men are free to think and act,  
Life is worth living still.

—Alfred Austin.



## FUTURE LIFE.

BY J. J. BROWN.

WITH REPLY BY THE EDITOR.

*To Editor of "The Humanitarian Review."*

**I** beg to back up what Mr. H. C. Jacobs says in the April issue of "The Review," that "the idea of a God (i. e., a universal intelligence,) and a hereafter for man are inseparable: if the first be true, the second is possible and even probable."

Freethought, sir, of your style, though it may stop for a moment in the deeps of individuality destructions, cannot stay therein for any great length of time, but will assuredly "bring up again where we now stand, and assuredly go as much further; and then further and further." If you have no objections, sir, to living forever personally (and I can scarcely think that a soul of your stamp ought to be obliterated), I herewith hand you a hope of hereafter in this appended letter of mine to a Scotch newspaper, which I hope you will reproduce either in part or in whole; and I shall ever be much obliged to you: so much so, that when we get behind the scenes, and when I behold you there in your state of happy surprise, I will endeavor amid the crowd to shout out to you: "Singleton Davis! Didn't I tell you so—all the way from Scotland?"

## EXTRACTS FROM ABOVE-MENTIONED LETTER.

....Anent the question, "Where are the dead?" and also, "Does any man 'know' (not 'believe') anything of a life after death?" I made some remarks here before, when I called attention to the enormous mass of authenticated cases the Psychic Research Society had accumulated in respect to persons dying, or rather, having died abroad appearing immediately thereafter to their friends at home. I mentioned also Camille Flammarion's book, "The Unknown," in which



hundreds of like cases are recorded. I now find Emile Laurent in the *Annals of Psychic Science* for February, 1907, giving "Remarks on Certain Common Telepathic Manifestations," in which he analyses the cases given in Flammarion's book. Let us re-read them carefully. He says:

"We observe that a first manifestation is produced: the percipient enquires what can be the cause, and reflects on it for a long time. All the time that he is enquiring and reflecting nothing is repeated—absolutely nothing. It seems as if the manifesting intelligence awaited the result of the enquiry—was following the reasoning carried on in the brain of the percipient and his deductions. When, however, the latter concluded that the cause was normal, or believed it was the practical joke of a neighbor, and lay down to sleep again, then, and not till then, a second manifestation is produced, often more violent than the first or different in kind, which under the same conditions will be followed by a third, if the percipient has not yet understood, or still hesitates or doubts."

So the writer's first heading is, "The manifestation ceases as soon as the percipient discovers its origin and understands its significance." He deduces that—

"1. Telepathic manifestations of the dying are the work of Intelligences conscious of their actions. 2. These Intelligences intend and conceive these manifestations such as we perceive them. 3. They follow our thoughts and read in our brains with facility and correctness. 4. Moreover, they exhibit a freedom, a presence of mind and self-possession which is really remarkable."

Laurent's third heading is, "The method selected by the manifesting Intelligence is the one least likely to pass unnoticed—the most likely to awaken and to hold attention." This is wrought out well. The whole article is most excellent and most valuable.

Evidently, both from *a priori* and *a posteriori* argument, the human spirit is separable from the human body, and may exist in a naked state easily betwixt the spheres, where there is room enough anyhow, and where there is least friction and where it is least amenable to gravity. No doubt the spirits of responsible human beings are reserved by



God for final judgment either for the "second death" or for the gift of "eternal life,"

[Here follows, in Mr. Brown's letter to "a Scotch newspaper," an intricate discussion based upon, not ascertained *facts*, but metaphysical assumptions regarding the nature of "God" and the "human spirit" and their inter-relations, but such arguments are not worth a moment's attention—being only "such stuff as dreams are made of."—Ed. *H. R.*]

.... Reason, pushed to the ultimate, clearly perceives that eternal life and eternal happiness for finite spirits must be conditional on their loyalty to God. For He only can uphold their spirits intact in being throughout eternity in the midst of mighty cosmic upheavals.

Glasgow, Scotland, May 2, 1907.

*A Brief Reply.*

Evidently Mr. Brown had not yet read my *A Future Life?* I presume he had read one or two of the chapters of it in "The Humanitarian Review," but was not aware that I had quite thoroughly explored the regions of thought he refers to. The Psychic Research Society's investigations are far from being unknown to me, and I think I am well aware of some fatal defects in its methods. Besides, I know that its conclusions are only held tentatively as yet, and not concurred in even so far by some of its most capable members. The reports of experiments by the Society people indicate to me that in general all the psychic phenomena were manifestations of subconscious mental induction between the living, the affirmations that they originated from human spirits independent of a material body—spirits of the dead—arising from suggestions, often of a previously-formed belief in such an origin. Their many cases of reported appearances of spirits of the dead, etc., as a rule are worthless as scientific evidence because the observers, as a rule, were not practical scientific observers duly impressed with the indispensability of the minutest accuracy and freedom from the influences of pre-formed opinions and subconscious suggestion, as well as the common tendency to exaggerate



misunderstood occurrences into wonder stories.

As for Camille Flammarion, notwithstanding his reputation as a great astronomer, I consider him very unreliable as a reporter of observations, for he is a very enthusiastic romanticist in the fields of science—he delights in discovering the *wonderful* and astonishing his readers with wonder stories and predictions, rather than in supplying them with plain, unadorned *truth*—a scientific sensationalist. The infinite heavens and the human mind *are* wonderful, of course, but, to the cool-headed scientist, so is a grain of common table salt, a honeycomb, or the life-phenomena of a protist. But the observation of these should enlighten, not bewilder reason and intoxicate sentiment.

Laurent's "headings" and "deductions," as above reproduced, have little weight with me, because they are based upon Flammarion's psychic wonder stories, and they may be illogical even if drawn from sound observations, owing to misconceptions, false working-hypotheses, etc.; I would prefer the *facts* from which, inductively, to form my own conclusions. As it is, his first and third "headings" as cited, are really favorable to the theory that the manifestations are of the "percipient's" own subconscious or reflex mentation.

Whether I do or do not have "objections to living forever," has no weight; the proverbial first law of nature is the prompter of the universal desire for continued animal life and objection to bodily death, yet all die. Yes? But how are you to perform that "I told you so" act if, perchance, one of us should be "reserved by God for eternal life and the other for the second death"? O no; the hope you offer me is very hazy and not alluring.

As to whether my "soul" ought or ought not to be "obliterated," I reply that Dame Nature seems to be infinitely prolific; see how she replaces the countless bodies which are "obliterated" by death! Probably she can do the same thing with "souls."

Singleton W. Davis.



## A REVIEW OF "A FUTURE LIFE?"

BY THE EDITOR OF "TO-MORROW."

"A Future Life?" is the most interesting volume that has come to our desk during the month. It was written by Singleton Waters Davis, editor of the "Humanitarian Review," Los Angeles, Cal., being a critical inquiry into the scientific value of the alleged evidences that man's conscious personality survives the life of the body.

In the first chapter the author speaks of the childish delusion of man in his natural egotism believing that he is of supreme importance in the infinite universe; "that the gods or a god, or an immanent intelligence planned, built and set in motion the almighty cosmos of matter, from the less than microscopic indivisible atom to the grandest sun in all the galaxy of the stars, with the prime object and purpose of subserviency to him; that, while all things shall pass away into eternal nothingness, he alone of all created beings or things, in some state shall live forever."

"But though his egotism is 'monumental' and his conceptions of his environment and the cosmic order are extremely childish, when viewed from a scientific standpoint, we shall not berate him or censure him, or cast him down from his real altitude in the scale of nature, for from this same scientific viewpoint we see that in intellectual development he is a child and must think in childish terms, and that his conceptions are the natural and legitimate results of his organism and its inheritance and environment. We see an infant try to pick up a sunbeam, or to grasp a beautiful butterfly far above his head and the reach of his little arm, but we do not reproach or ridicule it; we but smile and caress it, and wonder at its ingenuousness."

The author then goes on and gives the scientific interpretation of what the human body consists, and how super-



naturalism first entered the mind of man way back in the jungle. He takes up the different forms of mysticism and their arguments and shows them in the light of science and common sense to be foolish.

Mr. Davis fearlessly attacks the greatest "authorities" on psychic phenomena. Dr. Hudson's book "The Law of Psychic Phenomena" is torn to shreds. In fact, the author lays bare everything that in any way would lead the investigator to believe in a future existence, then says: "I find absolutely no facts upon which can be based a knowledge that a future life is a certainty, or that it is a probability or even a possibility." He says further that he finds no evidence that a future life would be beneficent or belief in it an incentive to right conduct. As long as one has even one more breath to draw, Mr. Davis thinks, a real future life is before him and he should act accordingly.

It may be interesting to the "psychic" and spiritualist to read the author's explanation of how their so-called "tests" are brought about. Here he enters new fields and furnishes another problem for the scientists. However, we will let the investigator read the book for himself. The psychic and materialist may meet here on common ground, then separate and make their lives more productive.

—*To-Morrow Magazine* (Chicago) for Oct. 1907.

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¶ A god whose ghost in arch and aisle  
 Yet haunts his temple—and his tomb;  
 But follows in a little while  
 Odin and Zeus to equal doom:  
 A god of kindred seed and line;  
 Man's giant shadow, hailed divine.

—*William Watson.*

¶ George Eliot is reported to have said in a letter to a friend: "I am influenced at the present time by far higher considerations and by a nobler idea of duty than I was when I held the evangelical beliefs. I hate anything of a sneer at real religious feelings as cordially as I despise anything like cant."



## VIEWS AND REVIEWS

BY THE EDITOR.

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## HUMANE TREATMENT OF PRISONERS.

**C**OMMENTING upon the many reports of abuse of the sick and insane in hospitals and asylums and criminals in prisons, the editor of the *Los Angeles Daily Times* uses the following straight-out Humanitarian language:

"It is not one institution for the poor, destitute and afflicted where these inhuman practices prevail. It is not a case of the exception proving the rule. This is an awful strain on our civilization. The conditions would be incredible if the reports were not so well supported. Cruelty of the most revolting type is practiced, it seems. Physical and moral filth are said to vie to see which shall outdo the other. Few intelligent Americans, readers daily of the public prints, have ever conceived that such things were possible in this land.

"Even criminals, no matter how heinous their crimes, have a right to be treated as kindly as the circumstances will permit at the hands of their jailers. The official, high or low, who inflicts unnecessary suffering or pain on the worst person in his care becomes criminal himself.

"But surely the sick and insane appeal, and should not appeal in vain, to the hearts of all. How terrible a thing is the loss of health under any circumstance! How unutterably sad it is to be sick in body or mind and at the same time destitute, homeless, and friendless! The low brutality which makes possible unkind treatment of man or woman in this wretched plight is inconceivable."

From the Humanitarian point of view, the criminal is a criminal, not from his undetermined choice—the exercise of



his "free will"—, but from heredity and environment, and the only punishment he deserves is, not retaliatory inflictions, but such restraint as will prevent him from committing criminal acts, and such cultivation while under restraint as will develop in him a normal ethical disposition toward his fellow-members of society ; that is, place him in such an environment as will determine his will to *habitually* act justly and even self-sacrificingly toward his fellows. In short, he should be treated on the same general principles as modern humane physicians and alienists treat the sick, the imbecile, the insane, the deaf and the blind. The prison should be an asylum, the attendants competent physiologists, understanding the relation of food, physical culture etc., to brain development, surgeons—for surgery is coming to have an important place in the cure of criminal tendencies—teachers of scientific ethics, not theological dogmas.

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### "BABEL AND BIBLE."

¶ Some months ago the following Associate-Press dispatch appeared in the daily papers everywhere :

"Fredrich Delitzsch, professor of oriental physiology in Berlin University, lectured before a large audience last night at the Academy of Medicine on 'Archaeology of Babylonia.' The lecture was the same that Prof. Delitzsch delivered before Emperor William last summer. Prof. Delitzsch spoke of his researches in Babylonia and said that the revelations he had made induced him to believe that the Babylonians, not the Egyptians, were responsible for much, if not all, of the Old Testament, and that the importance of the Babylonian people in the world's history had been minimized by modern scientists. He held that the Babylonians were the predominant race in culture and education long before the Egyptians, and were the authors of many things in the Bible accredited to the Egyptians."



That the Old Testament writings are but modified Babylonian myth-literature, for the most part, a comparison of the Hebrew Scriptures with the Babylonian clay-tablet and other inscriptions and pictorial symbols etc., abundantly proves. And it is equally evident that the New Testament is but a collection of writings of Alexandrian monks who only dressed up the ancient Egyptian nature-myths in the Greek language and gave them the "local color" of Jerusalem and vicinity, and which places are but terrestrial poetic counterparts of celestial (astrological) locations, and the heroes are but the sun, earth, planets, zodiacal signs, constellations, stars, etc.—all simply a Greek-Hebrew variant of the ancient Egyptian mythology or sun-worship religion. In short, the O. T. is Babylonian mythology, the N. T., Egyptian mythology, and modern Christianity, an evolution from a combination of those two systems of nature-worship.

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"THEY SAW HIM BEYOND ALL QUESTION."

¶ A correspondent writing in the *Sunday Record-Herald* of Chicago on Spiritualism delivers the following somewhat plausible but really sophistical argument in support of the theory of spiritism and a future life:

"To begin with, the hypothesis that all effects must have a cause is logically correct, but psychologically it is incorrect and false. By adhering closely to the 'cause and effect' theory Primal Cause, or Being Itself, would forever evade us. The first great cause (God) cannot be the effect of a preceding cause. Creation, with what it contains, is not an effect, but is one with original cause, and is therefore causeless. Let us spend a moment in getting an idea of God, of man, and of the material world. It is clear that there exists a great power which affords the varied manifestations we see in the world. That this power is constant and changeless and operative throughout the entire universe cannot be questioned. Hence we say that God is



omnipotent, omniscient, omnipresent, self-existent and eternal.

"We should not judge 'according to appearances,' for scientists have demonstrated that every atom in existence is absolutely indestructible and can neither be annihilated nor lost nor destroyed. To illustrate: Suppose you eat an apple. It is assimilated by the body and becomes the same earth that it was before it appeared on the tree. If we judge by appearances, man is material (instead of spiritual), and with the dissolution of the material body man is said to be dead.

"'God is a spirit' (John iv. 24). Man, being a partaker of the divine nature is also spiritual. The Master likened the human body to a temple in which man (spirit) exists. That man is not destroyed at the dissolution of the human body was demonstrated by Christ, for He appeared (in spirit) after His crucifixion to hundreds, and they saw Him beyond all question. Read I. Cor. xv. 6.

"The human body is merely clay, and will be clay a thousand years hence, and what is living will remain alive for all time and eternity. The idea that life changes itself and becomes something else (death) is a fallacy, and it would be just as reasonable to say that water will some time be changed into flames. Life is life, and is absolutely incapable of becoming death."

¶ The first assertion in the above quotation is the silliest one I ever knew a man of intelligence to make in a serious argument. That a thing can be logically correct and yet psychologically incorrect and false is immeasurably absurd; and were it true, it would be strong evidence that the writer's hypothesis of an imminent intelligence in the universe, which is its creator and preserver, is false, for no intelligence, especially if, as the writer says, it ("He") is "omnipotent, omniscient, omnipresent, self-existent and eternal," would establish such a self-contradiction in the fundamental principles of an orderly cosmos.

Notice another rank self-contradiction of this correspond-



ent, into which he is driven by his false premise of a "first" cause and the common mistake of classifying things and acts as intrinsically and exclusively either causes or effects, when he says, "The first great cause (God) cannot be the effect of a preceding cause. Creation, with what it contains, is not an effect, but is one with original cause, and is therefore causeless." That is: The effect of "the first great cause" is *not* an effect and "causeless," therefore "the first great cause is *not* a "cause" and *effectless*!—for, if "creation and what it contains" is *not* the effect of the "first great cause," of what in infinity is it (or "He") the cause?—and whence the warrant for the title, "*first cause*"?

This correspondent seems to be a "Christian Spiritualist," for he quotes from the New Testament and bases his argument on the quotations as of undoubted "authority." And in support of his proposition that man is a spirit and "not destroyed at the dissolution of the human body," he says it "was demonstrated by Christ, for he appeared (in spirit) after His crucifixion to hundreds, and they saw him beyond all question. Read I. Cor. xv:6." Now note that he who'll ignore the statement preceding this reference (v. 4) which reads: "And that he was buried, and that he rose again the third day." What was seen?—spirit or body? Which was buried, and which rose "again"? Was it not plainly meant that the *body* died, was buried, rose again, and was "seen of above five hundred"? If not, words are meaningless. Then, did Jesus, according to the record (Luke xxiv: 39), not emphatically deny that he was a spirit, saying, "Behold my hands and my feet that *it is I myself* [not a spirit]: handle me, and see; for a spirit hath not flesh and bones, as ye see me have"? And our Christian Spiritualist says they "saw him beyond a question"; but Matthew (xxviii: 17) says that of those to whom he appeared, even, "but some doubted." Was it not a "question" with even them?

The statement that "the idea that life changes itself and



becomes something else (death) is a fallacy," is purely "a man of straw." No scientist has that idea; neither life nor death is an entity, a *thing*. Does light "change itself into" darkness, heat into cold, sound into silence? The mode of motion (action) we call *life*, by the laws of correlation, is at death transmuted into other (physical and chemical) modes. Neither matter nor its motion is ever annihilated, but *forms* of matter are transmutable, and so are *modes* of motion, and these transmutations constitute the elements of the phenomena of the entire cosmos, including life and mind.

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#### PROF. STARR ON METHUSELAH'S AGE.

¶ A recent dispatch to the *Los Angeles Times* says :

"Methuselah's age is assailed. Prof. Frederick Starr, head of the Department of Anthropology at the University of Chicago told his class today that he did not believe that Methuselah ever lived 969 years or centuries near that length of time. Although the Bible says that Methuselah lived on earth this length of time and divides his life into periods, Prof. Starr, with the cold criticism of science, deprived him of the honor he has borne for centuries, surpassing the life-clinging efforts of every venerable person in history and making the centenarians of 1907 seem mere striplings.

"An attendant assertion of Prof. Starr was that people live longer now-a-days than in those early times.

"Prof. Starr is also doubtful if Saul, David and Solomon ever reigned forty years apiece as the Bible declares."

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#### HYPNOTISM VS. "THE HOLY SPIRIT."

¶ A telegram from Great Barrington, Mass., says :

Rev. George F. Smith is increasing the membership of his church in a novel way by hypnotizing the people, especially the young. His ability as a hypnotist and mental telepathist has become so well known in Berkshire county that the church may have to build an addition to accom-



moderate the crowds that now come to worship at his church.

Rev. Smith says he does not give the demonstrations for the purpose of show, but rather to inform himself upon the merits of claims made for hypnotism and telepathy.

He purposes to place four or five subjects under his control and have them do all manner of things by suggestion. He says that after control is once gained, anything can be accomplished very easily.

¶ This is frank. Revivalists have been hypnotizing people for two thousand years, by verbal and gesticular suggestion, and calling it the "influence of the Holy Ghost," but this man, evidently, has learned that the "Holy Ghost" is only suggestion and the religious frenzy only an abnormal predominance of subjective mentation (emotional or temporary insanity) induced thereby. "Converts" are often improved in morals, but the "hypnotist," or suggestionist, can accomplish the same without the assistance of any ghost.

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### "WEIGHING THE SOUL."

¶ Some time ago the following from Columbus, O., appeared in the newspapers:

"Preparations are being made at the Ohio penitentiary here to test the theory that the human soul can be weighed. Massachusetts physicians have decided that their experiments, covering a period of six years, have shown that the human soul has weight, and scientists and doctors have about prevailed upon the penitentiary officials to put the theory to a test.

"They purpose to use Dr. Oliver Haugh of Dayton, who murdered his father, mother and brother, for the test. He will be electrocuted next month, and his body may be weighed just before execution and immediately after."

¶ What a spectacle! Men calling themselves scientists undertaking to demonstrate that a thing (soul) "has weight" before they know it has existence—weighing *something* that



they have as yet failed to identify and assuming that it is *the* thing the existence which they are trying to demonstrate! Next in order should be the weighing of the "sinner" just before and again just after "conversion" to prove "the devil has weight"!

---

#### NO CONFIDENT AFFIRMATION.

¶ It is a mistake to suppose that the entire membership of the Society for Psychical Research has accepted, as a conclusion from the Society's investigations, the affirmation that human personality persists after the death of the body, as may be seen in the following statement of one of the most competent members of the Society, Laurens Maynard:

"The question of the persistence of personal identity beyond the grave is, of course one of universal interest, but it would be a great mistake to suppose that its solution is the only object of psychical research. In spite of all the investigations of scientists this question still remains unsolved, and while modern methods of research are much more satisfactory than those of the past, no confident affirmation of its future solution can be made."

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#### OMAHA PHILOSOPHICAL SOCIETY.

¶ The Program of this society for the last quarter of the year 1907, is before me, by the favor E. L. Emery, Committee on Program. The Society seems to be in a flourishing condition, and has an excellent motto, viz: "Live to learn and learn to live." Something of the character of the Society may be learned from its "Preamble," as follows:

"Believing that all rational human beings are entitled to the enjoyment of their own opinions on every subject, and that they should have the right to properly express such opinions, at all suitable times and places—and believing that the object of this life should be the happiness of the human



race in this world—that mere pleasure does not constitute happiness—that there can be no real happiness when either the mind or the body is enslaved by human laws or creeds—that happiness is the result of doing right, and living according to the laws of our nature, physically, intellectually, and morally—that we should not live for ourselves alone, but be of service to our kin and kind—to mutually assist each other in finding out what is right, and doing what is right, we organize ourselves into a society to be known as the Omaha Philosophical Society, which we propose shall be perpetual. It shall be the province of this society to combat ignorance, immorality and superstition; to foster scientific investigation, mental liberty and social ethics.”

---

### CHRISTIAN CONSOLATION.

¶ Following is Hymn "No. 595, Tune, 'Toplady,'" of a series of Sunday-school lessons. How comforting is the Christian's hope of a future life "for the other fellow"!

Day of wrath, O dreadful day!  
 When this world shall pass away,  
 And the heavens together roll,  
 Shriv'ling like a parched scroll,  
 Long foretold by saint and sage,  
 David's harp, and sibyl's page.

Day of terror, day of doom,  
 When the Judge at last shall come!  
 Through the deep and silent gloom,  
 Shrouding every human tomb,  
 Shall the archangel's trumpet tone  
 Summon all before the throne.

---

Mary and George, after their return from Sunday school, were talking together seriously.

"What are we here for, anyway?" asked George.

"To help others and make them happy," sweetly responded Mary.

"But then what are the others here for?" was George's unanswerable reply.



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## EDITORIAL DEPARTMENT.

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### BRIEF PARAGRAPHS.

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¶ Happy New Year!—"The Review" to all.

¶ Originally the festivities now called Christmas celebrated the birth of a new year and a new sun just after the winter solstice.

¶ But the bungling work of the calendar-makers has separated the day of the birth of the (calendar) year seven days from the day of the sun's birth.

¶ And men have forgotten the significance of the ceremonies and giving of gifts. The new sun—the sun from the winter solstice to the summer solstice—is the great giver of gifts: warmth, crops, pasture.

¶ And so the new-born sun was greeted with glad songs and merry-making, and the giving of gifts as tokens or symbols of the new sun's beneficence; that was common sense, Christian literalism is nonsense.



¶ By "Christian literalism" I mean that monstrous stupidity that mistakes a poetic personification of the sun for a real man, Jesus, the twelve constellations of the zodiac—the celestial band embracing the sun's apparent path during the year—for real men, as his "disciples," *Virgo* of the zodiac for a human being, a real virgin mother of a demi-god, etc. It is amazing to one who has thoughtfully read both the ancient nature-stories (myths) and the variants of the same in the Old and New Testaments, that learned men, as theologians are supposed to be and have abundant opportunities of becoming, should be so stupidly ignorant as to be unable to distinguish poetic personification from prose records of literal facts—unable to see that Christianity, in every feature, is only a modification of the ancient mythic sun-worship.



### THE TEACHER VS. THE PREACHER.

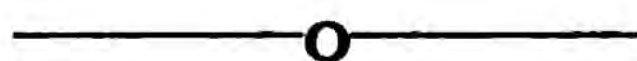
¶ What a "tempest in a teapot" was stirred up by the Los Angeles City Superintendent of Schools, Prof. E. C. Moore, when he advised the teachers of the city schools to make Christmas time a season of good cheer among the children, but to avoid everything of a sectarian character in the exercises—saying that the city schools are not Sunday schools, and that nothing should be said or done that would hurt the feelings of anyone—intimating, though "he did not say it in so many words," as one teacher expressed it, "we were to see to it that no reference be made to Christ." That is, they were to leave the Christ-myth out.

Immediately a Christian howl went up. A few of the teachers protested—the motive was unconsciously revealed in a remark that "it was a very *unpopular* thing for the Superintendent to do." The editors of the city newspapers, also scared at the bugaboo of unpopularity, led in the hysterical outcry against the Superintendent and "his pagan Christmas." "O dear,



he has left the Christ-child [with the obscene story of its parentage] out of Christmas!" "This is a Christian nation," etc. Great emphasis was laid upon the pagan character of Prof. Moore's Christmas, just as if the Christian Christmas was not in any case but a variant of the pagan festival in celebration of the birth of the sun. A great outcry was made about "leaving out all reference to the origin of the Christmas festival," just as if the usual ecclesiastical "reference" to its origin was not entirely misleading.

The preachers of the city, of course, protested and resolved and deplored and threatened. They would now go right to work upon an energetic campaign to secure strict "sabbath" laws enacted by the California legislature, because "this is a Christian nation"! However, the "pagan exercises" in the schools were apparently not resented by "Providence," as the day passed off pleasantly and without a mishap—the sun wasn't darkened, the earth didn't quake, nor did the dead come forth from their graves!—and Prof. Moore wasn't "struck dead"!



### FROM MY EXCHANGE TABLE.

¶ *The Searchlight*, of Waco, Texas, has resumed publication, beginning with an issue for December, 1907, and its prospects are now good for future stability. Pleased I am to welcome it to my table again.

¶ *The Ingersoll Memorial Beacon*, of 78 La Salle st., Chicago, announces that its subscription price has been raised from 50 cents to \$1.00 a year. All old subscribers who appreciate its true worth will pay the higher price and continue.

¶ *The New Theology Magazine* begins publication with the New Year, and No. 1 has reached my table. The publishers are liberal enough to patronize "The Review": see their ad on page 37, and send for a sample copy, kindly telling them you saw their ad in "The Humanitarian Review."

¶ *The Morning Star* (a newspaper of Muncie, Ind.) recently published a three-and-a-half-column article by Prof. Wakeman, and Dr. Bowles is a quite frequent contributor to it.



### NOTICES OF NEW BOOKS RECEIVED.

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¶ **Flowers of Song From Many Lands.** Being short poems and detached verses gathered from various languages and rendered into English by Frederic Rowland Marvin. Published by the Pafraets Book Co., Troy, N.Y.

This is a very good collection of brilliant gems of poetic literature. The work is beautifully printed on the finest of pure-white antique paper and handsomely bound in cloth. Very suitable as a gift-book.

¶ **The Kingdom of Love.** By Henry Frank. R. F. Fenno & Co., New York. Twelve-mo, cloth, \$1.00.

Something of the radicalism of this Rationalistic New Thought book is seen in the following quotation:

"As all the forces in nature are but the transmutation of a single energy, so love is itself but the transmutation in human and vital experience of gravitation and attraction in the material world. . . . For, not other in principle than the love that sways a mother's heart for her dearest offspring, is the power the sun displays toward the brood of golden spheres that leapt from his burning breast."

Readers of "The Review" would find this book a very readable and very enjoyable one, for it is very humanitarian and very beautiful in thought and expression. It is neatly printed and bound.

¶ **Sprigs of Poetry.** By Norris C. Sprigg, LL. D. Balance Publishing Co., Denver, Colo. Illustrated, and bound in cloth (\$1.00), and in leatherette (50 cents).

Some real poetic sentiment here, much that is neither poetic nor of value; and nearly all lacking in the elements of verse. Here is an example:

Writing of "A Stormy Day," thus:

"However, some may suffer,  
I love thy reckless rigor,  
When you come into my home,  
My muffler on, I figure."

This is not poetry, good rhyme, or good English.



## EDITORIAL NOTES.

¶ Writers for "The Review" are requested to not forget the standard described on page 471, December number. I am very tired of setting type from manuscript that is so carelessly prepared that it appears to be a mere hastily-penciled first-draught of an article (with erasures, interlineations, jumbles, etc.) that should have been carefully written in ink or typewriting, into clear, legible copy, but was not; and then being nagged because some trifling errors occur in the print. Here is a new rule: Have your copy as free from errors as you wish it to be when printed and readable at a glance, and then don't complain of printers' errors unless they exceed the writer's errors.

¶ With this number "The Review" enters upon the sixth year of its life and begins Volume VI. of its publication. The magazine has been well appreciated by some, but not by nearly so large a number of people as I expected at the start, and yet I have kept it steadily moving right along, in spite of many obstacles and little income; but I have not been able to make it as large or as excellent as I had hoped to make it, because of lack of financial support. Shall it have that necessary support this year? It is for the Ration-  
alists of America to answer.

¶ In reply to Mr. Blodgett's remarks, in his letter on page 33, I will say: Everyone is free to review or criticise *A Future Life*? to his own satisfaction; but I cannot promise to print any such review, or any other article, before I have carefully read it. Send in your Ms. and I will use it if in my judgment it would be useful and interesting to the reader, and if it would not require too much space.

¶ My little book, *The Scientific Dispensation*, is nearly out of print, and the few copies I have yet for sale being somewhat damaged by long and imperfect storage, having been printed eighteen years ago, I have reduced the price from 20c. to 10c. The books are just as readable as ever—only the paper has become discolored and slightly soiled.

¶ Owing to this office's facilities being pretty fully used in the printing and binding of a book, "The Review" for February will probably be issued somewhat later than usual.

¶ Again many good letters are omitted for want of room.



## CORRESPONDENCE

## SUGGESTIVE LETTERS TO "THE REVIEW"

---

 IN CONTRAST.

St. Louis, Mo., Nov. 9.—The learned Dr. Wakeman knows well the first and greatest Freethinker [Goethe] of the period in which we move and live. No individual immortality above the clouds, but the everlasting and continual focusing of the race in time. In contrast, my watch-making writer wasn't humbled worth a cent, and has "shooked the dust on your gates." He can find Freethought publications anywhere and is sure of his position in literature. He has written a book with Ernst Haeckel, and they make out Faust and Mephisto. all one in monism. J. F. MALLINCKRODT.

---

## ONE OF MANY KIND LETTERS OF SYMPATHY.

Wilmington, Vt., Dec. 13.—What was my surprise and sorrow on opening the November "Review" and reading your sad but beautiful "In Memoriam"! Touching indeed were the words, and they reached the heart of every true Freethinker who read them. Without personal acquaintance, and only the bond that binds those interested in and devoted to a cause held dear—that high and holy sympathy between editor and reader, and the knowledge that the path that every scientific Rationalist is treading is no "primrose path," even in this 20th century—yet my heart and hand reached out to you over the two thousand miles that separates us.

Over and over again I have read the pathetic words uttered and the appropriate poems quoted. Nothing could be more in tune with the deepest and most sacred feelings of an unsophisticated, rational human heart than Bryant's masterpiece, "Thanatopsis," and "I'm weary, let me go" fit-



tingly complements it. These idle words seem poor and empty when I would be of service to you—would say or do something that would assuage your grief or comfort you in your affliction, but 'tis all I can do.

Yours sincerely and sadly, E. A. FITCH.

### THINKS HE HAS SCIENTIFIC EVIDENCE.

Hopkins, Minn., Nov. 23.—Through the kindness of John Maddock in loaning me your book, *A Future Life?*, I have had a treat. Not that I agree with your conclusions, for I believe from a scientific standpoint the reasons for believing we shall continue to exist after the change called death are very strong; but you write in an interesting way, and with an evident intent to be fair. Your showing of the fallacies of Hudson is done in a masterly manner. I do not take any stock in the idea that we have two minds, one to die when the body does and the other to continue to exist. We have a good many phases of mental manifestation, but only one mentality. I agree with you that the phenomena hunters are not likely to find satisfaction, and the business does not pay. I think I can see good reasons why it does not and should not. I am ready to face a fact if it proves unpleasant, and I believe I hold myself open to conviction. It was not less than thirty years after beginning my investigations before I felt reasonably sure that there are human spirits, and that they sometimes communicate with those in earth life. I have satisfied myself that no amount of evidence would satisfy the great majority, and mediums are no more likely to believe than others.

Mr. Hudson believed himself a sound reasoner; you have shown that he is fallacious. You believe your argument perfect.\* I believe it lacks a good deal of it. It is much easier to demolish the position of another than to make one's own impregnable.

I would like to review your book in your magazine, if I

---

\* This is a baseless assumption. I have not so declared. On the contrary, I do not believe there is anything perfect. My arguments in the book are far short of my ideal of what they should be, but they are the best I could produce under the circumstances. With more time and space and less interference of a thousand other matters, including almost incessant manual labor, I could have made them far more "impregnable," though never "perfect."—THE AUTHOR.



could interest your readers, and I believe I could. I am sure you would be glad to have your work criticised if you thought it helped to deeper insight into the question you discussed. I should expect you would reply to anything that you thought was worth noticing, and I would hope it would help you to a larger subscription and a greater sale of the book.

SAMUEL BLODGETT.

---

### WAGELESS WORK EXPLAINS IT.

San Diego, Cal., Dec, 23.—It is really something remarkable in magazinedom that "The Humanitarian Review" has been so long sustained almost wholly by subscriptions instead of lucrative advertisements. I heard one magazine editor say that the advertisements printed on the cover of his journal brought him more income than his whole subscription list.

I send you these verses for use or not, just as you like. I think you are fully aware that I want nothing of mine accepted unless it is worthy of your independent monthly.

#### WHAT IS CALLED DEATH.

Death comes as a deliverer  
From pain and toil and woe;  
But while we can be useful here,  
We should not haste to go.

If Death is the last enemy—  
The last to be destroyed,  
Why don't we let him buried be,  
Nor keep him still employed?

Christ came to earth to give us life,  
Why should we not accept it?  
What wait we for? why live in strife  
When told us to escape it?

"There is no death" is taught today;  
Life is life and does not die,  
The body only meets decay,  
Spirit lives in spheres on high.

MRS. C. K. SMITH.



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(Continued on next page.)

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SINGLETON WATERS DAVIS, EDITOR.

VOL. VI.

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Vol. VI.]

LOS ANGELES, CAL., MARCH, 1908.

[No. 3.]

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## HUMANITARIAN PROVERBS.

BY SINGLETON W. DAVIS.

¶ WE should welcome the truth, though it seem to come out of ignorance; the light of the rising sun appears at dawn to come out of the darkness of the night.

¶ There is no hope for the fool that puts out his own eyes lest they perceive the truth that shall expose his folly; but for the fool that is willing to see though his folly be revealed, there is hope.

¶ It is common fact of human experience that essentially right doing may bring temporary, subordinate, results of evil to the doer; but the law of ethics requires conformity of conduct to the requirements of ultimate general social beneficence.

¶ Thus, it often occurs that unselfish benefactors of mankind suffer poverty, hunger, persecution, sorrow, and even death as their individual reward; yet, ultimately, "the world is the better for their having lived in it," and the sufferings of martyrdom are subordinate to its joys to the true martyr himself.

¶ Strict Individualism implies absence of morality—universal license. It is only in the recognition of the fact of human solidarity that we have a basis of ethics; and the fact of biologic solidarity a basis of humaneness to animals—sub-human sentient creatures.

¶ Solomon declares that "wisdom is the principal thing"; but the Humanitarian says wisdom is but a means to "the principal thing," which is *right conduct*.



For The Humanitarian Review.

## GOLDEN VERSES OF THE PYTAGOREANS:

*(From a translation made in 1682 by John T. Norris.)*

### WITH AN EPILOGUE

BY STEPHEN D. PARRISH.

**F**IRST the Immortal Gods as ranked by law  
 Honour,\* and use an Oath with holy awe.  
 Then honour Heroes which Mankind excell,  
 And Dæmons of the Earth, by living well.  
 Your parents next and those of nearest blood,  
 Then other Friends regard as they are good.  
 Yield to kind words and offices of love ;  
 Doe not for little faults your friend remove.  
 This is no more than what in you doth lye,  
 For power dwells hard by necessity.  
 Doe these things so ; but those restrain you must :  
 Your Appetite, your Sleep, your Anger and Lust.  
 From filthy actions at all times forbear,  
 Whether with others or alone you are ;  
 And of all things, yourself learn to revere.  
 In Deed and Word to Justice have an eye ;  
 Doe not the least thing unadvisedly.  
 But know that all must to the shades below ;  
 That Riches sometimes ebb and sometimes flow.  
 Bear patiently what Ill by Heaven is sent,  
 Add not unto your Griefs by discontent.  
 Yet rid them if you can, but know withall,  
 Few of those Thunder-storms on good men fall.  
 Oft good and ill doe in discourse unite,  
 Be not too apt t'admire nor yet to slight.  
 But if through error any speak amiss,  
 Endure't with mildness, but be sure of this,

---

\* Note that this being a COPY of a translation, the spelling, capitalization etc., of that translation are herein reproduced.--ED.



That none by word or action you entice  
 To doe or speak to your own prejudice.  
 Think before action Folly to prevent ;  
 Rash words and acts are their own punishment.  
 That doe, which after done, you'll ne'er repent.  
 That which you know not, doe not undertake,  
 But learn what's fit, if life you'll pleasant make.  
 Health is a thing you ought not to despise,  
 In Diet, use a mean, and exercise ;  
 And that's a mean whence does no damage rise.  
 Be neat, but not luxurious in your fare,  
 How you incur Men's censure have a care.  
 Let not thy state in ill-tim'd treats be spent,  
 Like one that knows not what's magnificent,  
 Nor by a thrift untimely rake too clean.  
 'Tis best in everything to use a mean.  
 Be not mischievous to yourself ; advise  
 Before you act, and never let your eyes  
 The sweet refreshings of soft slumber taste,  
 Till you have thrice severe reflections past  
 On the actions of the day from first to last.  
 Wherein have I transgress'd ? What done have I ?  
 What duty unperformed have I passed by ?  
 And if your actions ill on search you find,  
 Let Grief, if good, let joy, possess your mind.  
 This doe, this think, this to your heart incline,  
 This way will lead you to the life divine  
 Believ't, I swear by him who did us show  
 The mystery of *Four*, whence all things flow ;  
 Then to your work, having pray'd Heaven to send,  
 On what you undertake, a happy end.  
 This Course, if you observe, you shall know then  
 The constitution both of Gods and Men.  
 The due extent of all things you shall see,  
 And Nature in her Uniformitie.  
 That so your ignorance may not suggest  
 Vain hopes of what you cannot be possest.  
 You'll see how poor, unfortunate Mankind



To hurt themselves are studiously inclin'd,  
 To all approaching good, both deaf and blind.  
 The way to cure their ills is known to few,  
 Such a besotting fate do men pursue.  
 They're on Cylinders still roll'd up and down,  
 And with full tides of Evil overflown.  
 A cursed inbred strife doth work within,  
 The cause of all misery and Sin,  
 Which must not be provok'd to open field,  
 The way to conquer here's to fly and yield.  
 And now from Ill, Great Father, set us free,  
 Or teach us all to know ourselves and Thee.  
 Courage, my Soul ; Great Jove is their Allie,  
 Their duty who by Nature's light descry ;  
 These Rules if to that number you retain,  
 You'll keep and purge your Soul from every stain.  
 Abstain from Meats which you forbidden find  
 In our Traditions wherein are defin'd  
 The Purgings and Solution of the mind.  
 Consider this : then in the highest sphere  
 Enthroned your Reason, the best Charioteer.  
 So when unbody'd you shall freely rove  
 In the unbound regions above,—  
 You an Immortal God shall then commence,  
 Advanced beyond Mortality and Sense.

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#### EPILOGUE.

The neo-Platonist, Hierocles, was a native of Alexandria. He was a pupil of Plutarch, and for his peculiar religious opinions, was banished from his home in Athens to Constantinople, at which latter place he was persecuted for the opinions complained of in Athens by the "Pope of Catholic Universality." He was a voluminous writer, but the only complete work which has come down to us is his commentary on the "Great Pythagorean Carmen Aurum," or the "Golden Verses of the Pythagoreans"—so called, it is said, because they are "good as gold."



By some authorities, these verses are attributed to the Sicilian poet, Epicharmus, who was an active member (500 B. C.) of the Eleatic school of philosophy, and by others, their authorship is imputed to that other noted Sicilian Liberal, Empedocles, likewise a member (450 B. C.) of said school. However, the verses always go under the name of Pythagoras, and seem to be in strict harmony with, and logically fitted into his "moral system" and excellent precepts.

The translation here presented, as Mr. Jastrow, (Librarian to the University of Pennsylvania) writes me, is taken from a work (now in that library) entitled, "Hierocles upon the Golden Verses of the Pythagoreans." This book was translated immediately as the Bible revisers would say, out of the original Greek into English, by John T. Norris(?). and published in London, 1682. The reader must bear in mind that the Greek of Hierocles (490 A. D.) is not the original Greek of either of the Pythagorean writers above mentioned, who flourished some eight or nine hundred years before the time of Hierocles.

With the theologian, that is a small matter, but with the Liberals it is the reverse of a "mere trifle."

It is claimed that this translation is the best that has ever been made. Prof. Newbold, of the University of Pennsylvania, says this statement is unwarranted. No doubt he is correct. In my opinion, this is not the *best* translation. Such a translation has not yet been made. A little study in connection with reading the verses, will soon force one to the unhappy realization of why this kind and "date" of literature has been studiously neglected if not ignored by the ecclesiastical and theological heteronomy.

In this connection it is proper to state that Hierocles was a Christian theologian, and, in his way, given to much heresy. He advocated a system which held that philosophy, in its practical aspect, is only a discipline for purifying and elevating the mind by inculcating virtue, and leading to truth;



and that the individuals are not directly the special object of Providence, but are left to natural causes.

The State, not the citizen as an individual, was the subject of divine operation. This, although not a materialistic conception of the history of the Nation or State, is such a conception, pure and simple, of the history of the humble individual member of the State! He also held to the doctrine of perfect freedom of the human will as against foreordination—teaching that which is fore-ordained (in the individual's case) is merely the connection between volition and their natural sequences.

This is the author who gave us the "original" (sic) Greek from which is taken the translation as presented. The great Catholic Council of Chalcedon was convoked in 451, A. D. Various "unruly" lines of expanding thought were enjoined by Papal infallibility. Hierocles came within the "drag-net," and was banished, as stated, to Constantinople. Early in 453 A. D., a similar general council was held in Constantinople. In its theological and Christian legislation that Catholic Council was more drastic than the other one. From this there was no *manly* escape for Hierocles. He soon fell a victim to the keenest Catholic persecution for "conscience" sake.

The great and imperative "command" came in 490, A. D., when in disgust he "gave up the ghost" and passed on—leaving the world better for his having lived in it.

Richmond, Ky., January, 1908.

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¶ To deserve this tribute renders one justly immortal:

"This was the noblest Roman of them all.  
His life was gentle, and the elements  
So mixed in him that Nature might stand up  
And say to all the world, '*This was a man!*'"

—Julius Cæsar,



## VIEWS AND REVIEWS

BY THE EDITOR.  

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**Is This Ignorance, or Insincerity?**[From an Editorial in Los Angeles *Times*.]

The generation of scientists now passing always has taken great pains to scoff at religion. They found no end of amusement in studying the millions of men and women who believed in a living God that must have created the worlds which are guided by His hand. The scientist has insisted in a loud tone of voice that there is no God but Nature, that we are all clods, and that the best hereafter we could hope for is the same hereafter that is in store for the ox or the tree. If a man believes in a spirit world the scientists said he was ignorant and superstitious. And so the ordinary mortal was afraid to open his mouth in the presence of these "learned" individuals who went abroad chasing bugs, hammering rocks and peeping through spy-glasses.

But the scientists are now changing their minds again, which is very characteristic of them. And, among the theories of a generation ago which they have abandoned, is the one concerning the existence of the human soul. They are now asking "Where is the soul?" no longer questioning that it exists somewhere. It is to be supposed that their investigations into the location of the soul will not be less wearying than was their contention in the past that there was no such thing as a soul at all; but this will have to be borne with, as were all the other vagaries of their craft. The important thing is that they have become enlightened to some extent at least.

It is only fair to acknowledge, however, that there never was a time when all scientists lost their faith and



belief in the existence of a spirit world. No doubt great men like Lord Kelvin, too, have had much to do with hammering it into the minds of the noisy scientists that they were groping in the dark. But it is pathetic to think of all the big books these people filled with what they did not know.

¶ The very first sentence in the above article is wholly and unqualifiedly false. In the first place, scientists almost exclusively "hew to the line, let the chips fall where they may"; that is, they confine their labors strictly to the search for truth without care or apprehension as to what the effect of newly-discovered truths would be upon the accepted theories and preconceptions of the past and present. They have been remarkably indifferent especially as to the consequences to religious belief—in fact, too much so. They have forborne to discuss, much less "scoff at, religion" for several reasons: The unscientific mere "believers" were, and are still, incapable of appreciating the value of the scientific method and the utter worthlessness of mere metaphysical day-dreams and childish beliefs in supernatural revelations; because, as the awful experience of Bruno and others have warned them, their arguments would only call upon them persecution, physical harm and possibly premature death at the hands of the professed "followers of the meek and lowly Jesus;" because they deem it a wise policy to lay the facts of nature before the world and patiently wait for its people to slowly grow up to the ability to make proper application of the facts for themselves, and for other reasons.

Secondly, scientists, even in discussing "religion," have not directed their arguments against the moral and beneficent elements of religion, but against the superstition of its theological elements—its ghosts of the pagan myths of the hoary past—its worthless, debasing dross.

And it would be hard to put into language more misrepresentation and falsehood in an equal number of words than are contained in the sentences which follow that first one. I do not say the writer intentionally or consciously falsifies,



but I do say that he is either wofully ignorant of the present status of science and attitude of scientists or he is insincere and currying favor with Madam Grundy. I will say further, that I doubt the genuineness of the editorial ; it is, I infer, the contribution of some Catholic priest or some Salvation Army officer.

That remark about belief in "a spirit world" comes with very bad grace, to say the least, from any Christian believer, in view of the fact that Christians have zealously persecuted and ridiculed the Spiritualists who have for sixty years been offering them a thoussnd-times better evidence of the existence of such a world than they have from any or all other sources ; and Christians say Spiritualists are "ignorant and superstitious." The "scoff" at scientists as "'learned' individuals who went abroad chasing bugs, hammering rocks and peeping through spyglasses," is the kind of recognition a benighted Christian bigot gives the noble students of nature who laid the foundations of our modern geology, entomology and astronomy, which have done so much to develop our mineral resources and banish the barbaric superstition of a recently-created world ; done so much to save our farm crops from destruction by "bugs" ; done so much to reveal to us the wonderful world of microscopic life no "inspired" man ever dreamed of, and the overwhelming magnificence and infinite expanse of the starry heavens—and incidentally demonstrating the non-existence of the Christian materialistic 12x12 "heaven" of John the Revelator and his credulous believers. The *Times* man himself evidently has "bugs," and he also might possibly "change his mind" if he himself would take to "peeping through spyglasses"—for instance, the microscope in the office of the city health department and the grand telescope in the observatory just over on Mt. Lowe.

"But the scientists are now changing their minds again, which is very characteristic of them." He who changes his opinions as often as he finds that facts demand change becomes a wise man ; he who never changes his opinions to accord with new discoveries of facts becomes a bigot. But



how about the religionist who never "changes his mind," but freely and frequently changes what he proclaims to be the infallible Word of God? See the Revised Old and New Testaments; to be specific, compare the Lord's Prayer in the two versions, and read 1 John v:7 in the King James version, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one." For hundreds of years this passage was declared by theologians to be the inspired word of God and the chief support of the orthodox doctrine of the trinity. Look for it in the Revised version—it is left out as "spurious"!

But the assertion that the scientists of today have abandoned "the theories of a generation ago concerning the existence of the human soul" is not true, except that more and more of them have abandoned the theory of a soul entity "inhabiting" the body for that of "soul" as brain function—mentality entirely dependent upon a living nervous organism. The genuine scientists who "are now asking, 'Where is the soul?'" no longer questioning that it exists somewhere," may be counted on the fingers of one hand—if indeed there are any at all. What modern scientist will say that the existence of a soul entity (capable of existence independent of a living brain organism) is a demonstrable scientific fact, and therefore not questionable? Not one, I think. There may be theories of such an existence, but all scientists hold only tentatively to theory and continue to question, "Is it *fact*?" A scientist who should ask "Where is the soul?" is fit only for exhibition in a dime museum of home-made mummies.

The expression "noisy scientists" is an uncalled-for and offensive epithet, and it conveys the exact opposite of the truth. Scientists have gone quietly about their business, but the theologians became panic-stricken by their revelations and raised a terrible hue and cry of "scoffers, scoffers!"—And it is pathetic to think of all the big books *these* people filled with what *they* did not know" about both theology and "the soul," and science and the scientists!



**Sir Oliver Lodge's Psychic Investigations.**

A dispatch to the Los Angeles Times, dated London, January 30, contains the following late news from Sir Oliver Lodge's investigations of psychic phenomena:

"It was with amazement that a meeting of the Psychical Research Society heard today Sir Oliver Lodge practically affirm that communications were received from the dead in secret and exhaustive tests recently conducted by certain members of that society through spiritualistic mediums or automatists, as Sir Oliver called them.

"Referring to what happened at the seances, Sir Oliver said:

" 'The most important set of phenomena are those of automatic writing and talking, and what do we find? We find the late Edmund Gurney, the late Richard Hodgson and the late F. W. H. Myers, with others less known, constantly purporting to communicate with us with the express purpose of patiently proving their identity by giving us cross-correspondence between different mediums. We required definite and crucial proof, a proof difficult even to imagine as well as difficult to supply. The ostensible communicators realize the need of such proof as fully as we do and have done their best to satisfy the rational demand.

" 'Cross-correspondence, that is, the reception of part of a message through one medium and part through another, neither portion separately being understood by either, is good evidence of one intelligence dominating both automatists, and if the measure is characteristic of some particular deceased person and is received as such by people to whom he was not intimately known, then it is fair proof of the continued intellectual activity of that person. The boundary between the present and future states is still substantial, but it is wearing through in places.' "

¶ Notwithstanding Sir Oliver's great reputation as a scientific investigator, I am convinced that he mistakes the reflections of his own subconscious mentation for cummuni-



cations from spirits of the dead, taking as evidence his own reports of the character of his experiments. From my point of view, the "cross-correspondence" made so much of by Lodge, Hyslop and others of the Psychical Research Society, is of no value, as the living communicator has in his latent or subconscious memory the entire story and it can be as readily re-collected (recollected), part by part, by two or three or more "automatists," (mediums of reflex) as by one only. If Gurney, Myers and Hodgson dead can communicate through a "medium," why may not Lodge living do the same and even more perfectly? And, if he can do so, is it not more probable that the living Lodge *does* do it than that his dead friends do it? If this simpler hypothesis is sufficient, why adopt the more complex and less probable hypothesis? Sir Oliver is aware of the scientists' axiomatic rule to "never adopt a complex or intricate hypothesis to account for any phenomenon when a known simpler one is sufficient." ¶ I must call the attention of the writer on page 83 of this magazine, to the final statement of this one of his scientists who "have become enlightened to some extent at least." Prof. Lodge concludes with, "The boundary between the present and future states *is still substantial*, but it is wearing through in places." Indeed? Here is a little parable that was an actual occurrence:

My daughter has a bright-minded kitten. She one day put a large mirror on the floor in front of the kitten. Pussy seeing her image at first mistook it for an intruder, and "got her back up" for a fight. She then touched the glass with her nose, and clawed at with her paws. Finding "the boundary between" herself and the supposed-other cat "substantial," though apparently very thin, she deliberately went around behind the mirror, then lost interest in the phenomenon, and thence forward could never again be "fooled" in that way!

### **A Conscientious Preacher Sees the Light.**

In a telegraphic news item from New York, it is stated that on February 2, in a sermon by the Rev. William H. Babcock, pastor of the First Reformed Church of Bayonne,



one of the largest in the town, the minister made the statement that he would ask the authorities of his church for "permission to preach the truth for two years as an experiment." He said he had reached the conclusion that the Bible was not "a solid chunk of truth."

"I ask for freedom to preach the truth," he said. "If I had known as much about the ministry twenty years ago as I do today I never would have put my head in the noose, but now that it is there, I will fight for freedom."

¶ If all the preachers, priests, teachers in church schools and colleges, theological authors, and editors of religious periodicals could at once see the light and be as conscientious as Rev. Wm. H. Babcock, the "millennium" of Liberalism would very soon bless the entire world.

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### **A Secular Newspaper on "Sabbath Observance."**

An editorial writer in the Los Angeles Times of February 4, says some very pertinent things about "Sabbath" observance, in an article from which the following extracts are made:

"The 'professional reformer' is about as dangerous a plague as the bubonic brand. He is always an extremist. He has broken loose in Winnipeg, and in spite of winter blizzards and ice three feet thick, his soul is on fire. The reform in the Manitoba city, is for 'Sabbath' observance.

"The Lord Himself was not a great stickler for Sabbath observance while a devout Hebrew. He said a man had a right to 'pull his ox or ass out of a pit on the Sabbath day' and to do divers other things. He justified His disciples for walking in the fields and for ministering to their bodily needs. He taught that a man might do any good deed on the Sabbath and laid down the broad principle that the Sabbath as an institution was appointed for the benefit of men, and that they were not required to be slaves to its ceremonial observance.

"These Winnipeg reformers have put back the clock



2000 years and are just where the Pharisees were who lay on their faces during the Sabbatical hours. It is reported the clocks in Winnipeg are to be stopped, the hens forced to emulate the devotion of the Pharisees and remain penned in their 'sleeping apartments' in order that the Sabbath may not be broken. Horror of horrors! Newspapermen who report the Sunday sermons are to be arrested for helping to spread the gospel of salvation.

"The good people in the Dominion have undertaken a big contract. The bad people are advised to possess their souls. This is a sporadic thing. Young cities must have these outbreaks of extreme piety as young persons have measles. Judicious nursing will lead back to health.

"The hens may be cooped up, but nature will assert itself against extremes in religion as in other things. The hens will lay. The cows will not cease to give their milk. The sun will shine, and when spring comes the grass will grow on Sundays and Mondays and all days. The community will come to its senses and realize that charity is better religion than the ceremonial kind, and that blue laws are less effective to get sinners to go to church than broad common sense and still broader tolerance."

¶ That sounds very like an editorial from some Liberal publication, but being from the editor of a large daily newspaper's Sunday edition having a circulation of some 75,000 copies, it was read by more of the people who *needed* it than are reached by all the Liberal periodicals in the world, and hence its great importance and value to Secularism.

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### **Sectarianism Ousted from a High School.**

"The trouble over sectarianism in the Whittier Union High School has been settled. Superintendent Hyatt will not have to decide the matter. Last week he wrote to Superintendent Keppel of the Los Angeles public schools, and today received a reply, saying the trustees of the Whittier Union High School decided that the Young Men's Christian



Association and the Young Women's Christian Association shall not be permitted to exist as a part of the Whittier Union High School, either directly or indirectly, and the principal and teachers are charged not to permit them to meet in the High School building nor to hold any meetings during school hours.

"The school will not be punished, as the Teachers' Committee and trustees permitted an offense against the State law unwittingly."

¶ The outcome is good, but in the courts of justice law-breakers do not go unpunished on account of their ignorance of the law.

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### **"Providencial," but Preacher Wouldn't Risk it Again!**

A few weeks ago the following local appeared in the Los Angeles Times:

"Rev. Dr. Robert McIntyre, the popular pastor of the First Methodist Church, has gone unscathed through many experiences, but came nearer meeting his end yesterday than ever before.

"As he sat peacefully in his own home on Alvarado street, busily engaged at his desk, there came a sudden roar from behind his back that shook the house like an earthquake; around his head flew fragments of iron, as if fired at him from a cannon; large pieces, six inches square and half an inch thick, cut their way through the plastering and lath and fell down between the walls of the room; one large chunk cut through the back of a wooden chair as if it had been a knife; smaller chunks flew by the eloquent divine's head and cut the plaster from the walls and ceiling. His life was in peril, but he escaped entirely and no other member of the family happened to be in the room at the moment.

"Of course it all occurred in an instant, and when Dr. McIntyre turned and looked where a heater had been standing, he saw naught but a heap of broken and twisted iron.

"The doctor said last night: 'It's a wonder I wasn't



sitting in front of the heater—a Backus—for that is what I usually do, but I happened to be at my desk. My life was in peril, but I wasn't touched; *I was in the hands of God, but I don't care to take any more chances with a heater like that.* ”

¶ When I read that piece of news I was not only immensely amused at the “joke” it contains, but I was much astonished also to see that an educated man whom hundreds of intelligent people worship as one of very superior intellectual acuteness, should make such a bull and remain, apparently, unconscious of it—of his ludicrous self-contradiction as given by himself to the reporter in the last clause of the above quotation, which I have italicized. Does he not say, in effect, that God took care of him that time, but he would not care to take any more chances of God's taking care of him on other similar occasions?

Genuine faith in God's providence no more exists with professed Christians than with Rationalists, as is demonstrated by their actions and unpremeditated confessions.

If Dr. McIntyre had *genuine* faith, he would say “I would be glad to take such chances every day in order that I might demonstrate the fact of God's providence to all doubters and unbelievers.”

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### A Remarkable Prayer.

On the 29th of January the Chaplain of the House of Congress uttered a most remarkable prayer, which was applauded “by hand-clapping and laughter,” as the reporters expressed it. But the more remarkable features of this prayer are seen not to have been apprehended by the House and the reporters. Here is the “remarkable” portion of the prayer:

“Good Lord, deliver us, we beseech thee, from the jingo, the demagogue, the bigot and all other undesirable citizens, and give us instead, the patriot, the statesman, the broad-minded, generous, manly men, that thy kingdom come, and



thy will be done on earth, as it is in heaven, for Christ's sake, amen."

¶ Now, from one point of view this prayer is commendable. The sentiment expressed against the demagogue, the bigot, etc., and that in favor of replacing such with the patriot, the statesman, the broad-minded, manly man, etc., would receive the approbation of every good citizen. But why address the prayer to the "Good Lord"? If the Lord is "good," and omnipotent, he will do that which is right in this without any suggestions, petitions, halleluiahs or flattery from finite man—even though he be the exalted chaplain of the House or the Senate of Congress. But since the demagogue and bigot and not exclusively the statesman and broad-minded man, are with us, we are bound to infer that the Lord is not "good," or is not omnipotent, or that we ourselves do not know what is good or right in this matter; or else that there is no "Lord" at all, who is personal and whose free will controls all events. In either of these cases it would be folly to address a prayer to the "Good Lord." To deliver Congress from the demagogues, etc., and replace them with broad-minded statesmen, etc., we should address the lord of the ballot—the voter—"that *his republic* come and *his* will be done in Congress as it should be done in a true republic, for humanity's sake, amen."

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### A Priest's Inconsistency.

At Reno, California, a Catholic priest named Tubman recently delivered a sermon on "Race Suicide," which drew from President Roosevelt a letter of endorsement. The priest asserted that "celibacy is false to God, false to country and false to self."

The reporter says that the President applauded the statement that "race suicide, affinities and other outgrowths of modern marriages and divorces" deserve more than condemnation from the clergy. The priest's utterances created a sensation at the time, because he said he desired no un-



married men or women to remain in his parish.

¶ If "celibacy is false to God, false to country and false to self," as the priest says, in the name of common sense, what is the matter with all of the priests, monks and nuns of the Catholic church? Are they not all, including priest Tubman and the pope, guilty of this triple falsity? And, if Tubman "desires no unmarried men or women to remain in his parish," he should set a good example by getting out himself. "O Consistency! thou art a jewel!"—but not a Christian jewel.

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### "THE TRUTH SEEKER'S" NOTICE OF "A FUTURE LIFE?"

"Mr. Singleton W. Davis, editor of the *Humanitarian Review* (854 E. Lee street, Los Angeles, Cal.), having bent his mind to a solution of the problem of immortality, has produced a readable and instructive work on that subject entitled 'A Future Life? A Critical Inquiry into the Scientific Value of the Alleged Evidences that Man's Conscious Personality Survives the Life of the Body, embracing a Discussion of the Doctrines of Resurrection of the Body, Reincarnation, Spiritism, Annihilation, Theories of Metaphysicians, Phenomena of Spiritualism, Etc.' The treatise was much praised by Mr. Davis's readers while it ran its course in the *Humanitarian Review*. At the close of the examination he says: 'In this quite comprehensive investigation of the alleged evidences of a future life I find absolutely no facts upon which can be based a knowledge that a future life is a certainty, or that it is a probability or even a possibility, and yet this does not positively prove that it is not. And I find no evidence that a future life would be beneficent or belief in it an incentive to right conduct. As long as one has even one more breath to draw, a real "future life" is before him, and he should act accordingly.'"—N. Y. Truth Seeker.



For The Humanitarian Review.

## NOW IS THE TIME.

BY MRS. C. K. SMITH.

SOME talk of happy days gone by—  
My happy days are now ;  
While memory brings past bright days nigh,  
This day's good allow.

Yes, each new day I try to make  
Advance on yesterday—  
One day less of earth's road to take  
Toward the heavenly way.

As day by day we walk that way  
The road grows smooth the while ;  
The somber clouds and evening gray  
May brilliant hopes beguile.

Thus we may happiness possess,  
And happiness impart ;  
Making in life our troubles less,  
With loving, hopeful heart.

San Diego, Cal.

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¶ Agassiz wisely said: "Every great scientific truth goes through three stages. First, people say it conflicts with the Bible ; next, they say it had been discovered before ; lastly, they say they *always* believed it."

¶ How little would be written  
And how little would be said,  
If only what we *know* we *know*  
Were ever publish'd or read.

—Mrs. C. K. Smith.



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## EDITORIAL DEPARTMENT.

### BRIEF PARAGRAPHS.

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¶ There are "mossbacks" who profess to be Freethinkers and Liberals, just as there are moss-covered glaciers in the beautiful fjords of Norway, slowly creeping downward.

¶ What is to be thought of a "Freethinker" who says: "No, I will do nothing to help propagate Freethought principles. The silent forces of all-wise nature will develop the race as fast as necessary without the help of man"?

¶ One who does not recognize man as a part of nature and all his acts purely natural phenomena, has not yet entered the realm of Rationalism. Man's efforts to improve himself and develop the race are themselves phenomena of natural evolution. Nature evolves humanity by the actions and interactions of its individuals.

¶ If every individual member of the human family were like the mossback self-styled Freethinker, the "silent forces of all-wise nature" would be silent indeed, and the whole race would be exactly like a deciduous tree in mid-winter. Evolution is dependent on both co-operation and competition, and there are no superhuman mystic "silent forces" in nature, or outside of human nature—physical and mental—engaged in evolving a more perfect humanity.



**Writers for The Review, Please Take Notice.**

¶ Writers for "The Review" are requested to not forget the standard described on page 471, December number. I am very tired of setting type from manuscript that is so carelessly prepared that it appears to be a mere hastily-penciled first-draught of an article (with erasures, interlineations, jumbles, etc.) that should have been carefully written in ink or typewriting, into clear, legible copy, but was not; and then being nagged because some trifling errors occur in the print. Here is a new rule: Have your copy as free from errors as you wish it to be when printed and readable at a glance, and then don't complain of printers' errors unless they exceed the writer's errors.

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**All Subscribers Please Take Notice!**

¶ The Postoffice Department has made a new ruling in regard to second class mail, and it will cause more or less loss and extra labor to the publisher of "The Review" as well as those of all other periodicals in the United States. By this ruling I am allowed to send out as sample copies only ten to each one hundred bona fide subscribers on my list, and I must not send the magazine to subscribers who are *more than four months in arrears*, unless the regular postage is prepaid by stamps affixed to each copy mailed. Hence I cannot willingly hereafter give credit on subscriptions for a longer extension of time than *four months*, nor send samples to addresses sent me unless at least stamps for postage are also sent. Subscribers now four months or longer in arrears are requested to kindly remit payment at once.

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**A POOR EXCUSE THAT IS WORSE THAN NONE**

¶ On page 103 of this magazine is a letter from one who supposes himself to be a Liberal and Freethinker, but whose name and address I do not publish because I consider the letter a disgraceful confession that would put the writer in an ignoble aspect before the Rationalistic and Humanitarian public. I publish the letter as a vivid example of profound bigotry, egotism and narrow-minded selfishness in connection with professed Liberalism and free thinking, several



similar instances of which I have met with, which I wish to "show up" in the light of truth in the interest of humanity.

"The Review" was paid for and ordered sent to the writer of that letter for one year by a good friend of the magazine, but the good seed seems to have "fallen on stony ground." He don't "need" it because, like most Christians, he has absolutely arrived at the whole truth; and he refuses to help maintain the magazine for the good of humanity, because he, a "Liberal," "believes old superstitious religion is good for the masses," that they cannot now "safely take on better conditions," and that "the lowest grades of humanity are the happiest"! And he adds, "so I have no right to disturb them"—"to raise them before their time is like picking fruit before it is ripe. So let us trust to the great, silent power of an all-wise nature to bring all the world to a healthy maturity in its own good time."

The mere statement of these propositions should be sufficient demonstration of their fallacy and absurdity; but let us examine them a little closer.

The statement about having "outgrown all interest in religious controversy" is a virtual confession that the writer has degenerated from "all interest in" humanity's welfare, for of all things which affect the weal or woe of mankind, the questions of creeds and morals intimately associated with and influenced by them, are by far the most universal, fundamental and influential. Suppose all men who do not accept the evil-fraught creeds were to become wholly inactive in controverting them and, especially, in propagating more beneficent doctrines in their stead, how could any improvement ever take place? How long would it be until the zealously active devotees of evil creeds would enslave and finally exterminate the indifferent and inactive believers in better principles? Here is



pertinent the old war axiom, "He that is not for us is against us," for the lack of "interest in religious controversy" on the part of one Rationalist by his default adds one to the majority, and the effectiveness of one to the influence, of the opponents of Rationalism. The professed Freethinker who is so "liberal" toward the propagators of falsehoods and illiberalism and so illiberal toward the propagators and champions of Rationalism, Liberalism and Truth, that he takes no interest and active part in the controversy is, in my estimation, far more reprehensible than the conscientious though mistaken religionist.

But the most astonishing, misanthropic statements in the letter are that "old superstitious religion is good for the masses," that they cannot now "safely take on better conditions," and that "the lowest grades of humanity are the happiest." Are these contemptible beliefs any part of Freethought? They *cannot* be any part of Rationalistic Humanitarianism. And what is to be said of the logic of the belief that nature is "all-wise" and yet is evolving humanity up out of a low state of much happiness into a higher "grade" and state of much *less* happiness?

To the request that I send the "paper" to "someone that needs it more than I do," I will simply reply that I know of no one who needs it so much.

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#### COMMENT ON MRS. BLIVEN'S LETTER.

¶ On page 101 of this "Review" is a letter from Mrs. Eliza Mowry Bliven, founder and secretary of a "Materialist Association," and it will serve as a text for a few remarks here. There is a wide difference between the declaration, "There is no God or future life," and saying, "*I do not believe* that there is any God or future life," or "I know nothing of any God or future life." And I think the first declaration "is much more likely to arouse" bitter antagonism than



sincere "investigation." The bald statement, "There is no God," is entirely too indefinite for a basic principle of any philosophy or creed of any "church," or foundation of any association. The "God idea" is so diverse that it is possible to truthfully answer the question, "Do you believe there is a God?" both affirmatively and negatively. The questioner should first state what he means by the equivocal term god or God, if he expects an intelligent answer.

If I were asked if I believe there is such a god as the ancient Jehovah, I should answer "Yes and No." Jehovah, as a poetical personification of the so-called forces of nature whose symbol is the sun—Yes; the same as I believe there was a Jupiter, a Zeus, an Isis and a Jesus; Jehovah, as a material, manlike being, who literally "walked in the garden in the cool of the evening" and talked with Adam as one human being talks with another—No. God, as a man-like being above nature and whose "will" is superior to the laws of nature—No; God, as mere ideal of goodness, justice, power, etc.—Yes, as a poetic conception. Is there a God in the sense of the universe itself, as a whole, being intelligent, beneficent, etc.? "I do not *know*, and I do not *believe* anybody else *knows*."

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¶ Owing to falling so far behind with my work while I was sick in January and some sickness since, "The Review" is late again and will probably be a little late next month. But after April I hope to issue it on the first of each month.

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### Generous Offer.

AN intelligent, truth-loving friend of humanity and THE HUMANITARIAN REVIEW has given me \$100.00 in gold with the request that I send the magazine a year to 100 public libraries and reading rooms of educational and other public and semi-public institutions, of my own selection. But I shall extend this list to 200, if they will signify to me their acceptance of this offer, for I advertise to send THE REVIEW to such institutions for one-half the regular price.

All that you are required to do to secure the magazine for a year is to write the proper mailing address on a postal card and send it to

SINGLETON W. DAVIS, 854 E. Lee st., Los Angeles, Cal.



## CORRESPONDENCE

### SUGGESTIVE LETTERS TO "THE REVIEW"

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Long Beach, Cal., Feb. 18.—"The Humanitarian Review" has been received and read with profit, and your booklet, *The Scientific Dispensation*, is grand. I don't consider the booklet damaged in the least. I don't find anyone here yet interested enough to read the magazine.

John A. Whitten.

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Brooklyn, Conn., Feb. 1.—I am awfully sorry that I must cross your name off of our list of Materialists. I know your book *did* look as if you were not *quite* sure [as to a future life after death of the body], and some members have written me that you are an Agnostic, not a Materialist; but I had got it into my head that *at heart* you believed in "no God and no future life." I see no more reason for belief in them, than in ghosts, fairies, devil, etc. It seems to me the declaring that there is no God or future life is much more likely to arouse investigation and lead to breaking away from the Bible, praying, etc., than the undecided "I don't know." We expect to have a convention in Ohio in Sep. and there decide upon what to do next winter. We have 139 members, *part* of whom are live, earnest helpers, talking it, distributing literature, etc. Eliza Mowry Bliven.

[See editorial comment on this letter on page 99.]

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Christchurch, New Zealand, Jan. 15.—December number of "The Review" came to hand a few days ago. November number contained the portrait of your late wife, and Dec. number has that of yourself, which I am very glad to have. I will have both portraits framed and hung in a room I call my "den," where I keep many of my papers, books, etc., and where I do my quiet reading, and have hanging on the walls portraits of the late Col. Ingersoll, Profs. Huxley, Darwin, Tindall, and several others; also Charles Bradlaugh, Chas. Watts, the veteran George Jacob Holyoake, Walter R. Cas-



sels, etc.,; and there is space for you and your late good wife: so you will be in good company. It has not been my privilege to have known either of those great men, but I am well acquainted with them by their works.

"'A Future Life?' a Review of the Editor's New Book," by Prof. Thaddeus Burr Wakeman, in your Dec. number, has interested me so much that I am anxiously looking forward for the arrival of your book on that subject, which I wrote you for by last mail.

Henry Allen, *Hon. Sec. Ch. F. A.*

Coscob, Conn., Feb. 2.—In spite of a bad cold, I went to the city [New York] and spoke Friday night at the Paine Memorial Association meeting, and got back last night much exhausted. The first thing I found in my mail was your card [telling of the editor's severe sickness in January], and I had hard work to sleep after reading it. We must all try to brace up and do the best we can under the circumstances—but that, I think you are doing. But you should try to get some assistance. I thought that your helpful son was with you, and was learning to take your place. If *he* cannot, try all you can to find someone who can—so as not only to spell you in your illness, but to provide for "The Review" against the time when you can't last forever—which I hope is a long way off! You have friends who love and esteem you far more than you seem to suppose.

To do difficult work *well* when you are *not well* and are worried, is too much. Can you not have someone to relieve you of the routine work and proof reading according to copy?

T. B. Wakeman.

*Response.*—The foregoing remarks apply to other people as well as myself, and so I print them here. My son, referred to by Prof. Wakeman, has not assisted me in office work, except a little on two or three occasions. He is not a *boy*, under his father's roof, but a married man past thirty years of age, and is trying to make his way in the world in other pursuits; and besides preferring other work to the



print-shop grind, he is unwilling to make the sacrifice necessary to be made in publishing the magazine—I may work for nothing myself, but I cannot (and will not) ask others to work for me without pay. My daughter, though single and making her home with me, also has other occupation in which she works hard every day to earn her own living. She cannot help me; for, if both of us were dependent on the income from the magazine, it would be "bread and water for us," or "give up the ship." The only way for me to get assistance is for friends of the magazine to double its circulation; and the only way that I can "find" a successor, to take up the work when I finally lay it down, is to "find" some other man who prefers to live a beneficent life and "die on the cross" rather than to live uselessly and die of ennui. Who is able and willing to accept the place on these terms? However, I have recently had a little help from getting some of my type setting done at a linotype shop.—S. W. D.

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[I will here make the first exception to my general rule of printing names and addresses of all writers of letters published in "The Review," because of shame and pity for the writer of the following letter, which is a text for "hot" editorial comment on page 97.—Ed.]

— Ia, Feb. 25.—"The Humanitarian Review" has come to me about a year through the generosity of my friend X. of Z. I do not wish to tax him further and I don't wish to renew it myself. . . . I have no objection to the paper, but will simply say I have long since outgrown all interest in religious controversy. . . . I believe old superstitious religion is good for the masses till they are sufficiently enlightened to safely take on better conditions. I believe the lowest grades of humanity are the happiest; so I have no right to disturb them. When we attempt to raise them before their time, it is like picking fruit before it is ripe. So let us trust to the great, silent power of an all-wise nature to bring all the world to a healthy maturity in its own good time.

With sincere respect for your worthy efforts to improve mankind, I will say, Stop the paper, or send it to someone that needs it more than I do. —. —. —. —.



## COLLECTION OF CHOICE BOOKLETS

For Sale at The Review office, 854 E. Lee st., Los Angeles, Cal.

**Buddhism or Christianity, Which?** A lecture by C. W. G. Withee. This is an excellent pamphlet of 64 pages, and contains a good frontispiece portrait of the author. Price 15c.

**The Truth-Seeker Collection of Forms and Ceremonies for the Use of Liberals.** Forms for organization, marriage and funeral ceremonies, etc. For sale at this office; by mail postpaid, 25c.

*That "Safe-Side" Argument:* a new booklet by J. O. Stephenson, of Santa Anna, Texas, printed for the author at the Review office. Price, postpaid, 10c.

*A Universal Monistic Alliance*, by Prof. Ernst Haeckel, in pamphlet form, published at the office of the REVIEW—thirty valuable concise scientific theses. Price, postpaid, 6c.

*Science Is Religion: the Monistic Religion*, a pamphlet publication of a lecture by Prof. T. B. Wakeman before the Manhattan Liberal Club, New York,—a good thing to read in connection with Prof. Ernst Haeckel's *Universal Monistic Alliance*. I will send a copy of this for 10c., or both for 15c.

*Sketches of the Scientific Dispensation of a New Religion.* By Singleton W. Davis. A pamphlet of 64 pages, 10c. For contents and other particulars, see advertisement.

*Chaldeo-Babylonian Civilization*, by Judge Parish B. Ladd; pamphlet, good print, fine, heavy paper and neat cover, 10c.

*The Christ Story: or the Foundation Defective.* By W. J. Dean. Pamphlet of 24 closely-printed pages; price 10c.

*Know Thyself:* a Lecture by C. W. G. Withee. Exceedingly interesting. Booklet of 37 pages, price 15c.

*Christianity—Its Foundation and Final Destiny.* By Henry Goldberg. A pamphlet of 24 pages and cover, published by the author. Price, postpaid, 10c.

*Some Psychic Experiences of an Octogenarian;* by Prof. J. S. Loveland; a work of much value and interest to all who investigate scientifically so-called occult mental phenomena. A booklet of 48 pages, price 15c.

*Teachings of Jesus Not Adapted to Modern Civilization:* with the true character of Mary Magdalene. By Geo. W. Brown, M. D. 3rd edition, revised and enlarged; pp. 48; 15c.

*Which God?* an 8-page leaflet, and *Bible Mythology:* the Great Fish story explained, 7-page leaflet; both for 5c.



# THE HUMANITARIAN REVIEW

DEVOTED TO

Study of Mind, Ethics and Religions by Scientific Methods

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[No. 4.]

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## HUMANITARIAN PROVERBS.

BY SINGLETON W. DAVIS.

¶ DO unto one or a few that which is best for many or all. This is the Beneficent Rule.

¶ Because of the inadequacy of language, it is impracticable to construct concise, laconic moral rules of universal (exceptionless) applicability.

¶ Rules for human conduct, including the much-lauded and much-violated Golden Rule, are only of general application, and are subject to many exceptions.

¶ And because of the multiplicity and intricacy of human relations and far-reaching influences of the acts of man upon man, we are all liable to err in practice, be our motives ever so good.

¶ It is sometimes necessary for one to die that two may live.

¶ Morality—justice, kindness, compassion, forgiveness—in nature is manifested only through conscious living beings.

¶ "When ignorance is bliss, 'tis folly to be wise," said the greatest of expressionists; but the fool who seeks an excuse for his folly, omits the first word when he reads the sentence.

¶ The real, ultimate, unconscious object of all life-action is not happiness but the preservation and reproduction of individuals and their species. Happiness is a natural means to that end.



From The Literary Guide, London, Eng.

## ETHICAL AUTHORITY.

BY H. DUNDAS.

**T**O RATIONALISTS, this is a subject of immediate and vital importance. According to Christian theologians of every school, the moral law is a gift from heaven, and upon every clause in it there is the unmistakable stamp of divinity. Consequently, at the back of every moral precept is the authority of God. In its final form the moral law is embodied in Jesus Christ, without faith in whom the highest ethical life is impossible. Such has always been the Christian position. Christ is represented as the one infallible moral teacher, strict obedience to whom is the chief note of genuine discipleship. From this it follows that morality is inseparable from the Christian religion, so that, in the event of this religion dying out, morality would inevitably be uprooted and destroyed. In one of the ablest and most instructive of recent theological works, "The Authority of Christ," by the Rev. Dr. D. W. Forrest, of Edinburgh, it is boldly declared that without Christ "the ethical instinct would remain undeveloped, unconscious of its full content and significance." Such has been the Christian claim in all ages. And yet history gives it the direct lie. It is well known to scholars that the moral code of ancient Egypt framed some two thousand years before Christ has never, as a code, been surpassed. Such a code presupposes a highly developed ethical instinct in the people who prepared it. It is also admitted by scholars that, from a purely ethical point of view, Confucianism and Buddhism are undoubtedly equal, if not in some respects superior, to Christianity. Another fact established by the history of religions is that morality was not a department of any primitive religion. For countless generations the



two grew and developed quite independently; and it is not in itself an unreasonable suggestion that the existing connection between them is by no means essential to either.

The reasonableness of that suggestion will be patent to all who have a clear idea as to the true nature of morality. On this point the language of theology is often vague and misleading. There is no doubt, however, but that religious teachers endeavor to convey the impression that morality, though in this world, is not of it, or that moral distinctions are of superhuman origin. Here again history is emphatically in opposition. As a matter of fact, moral distinctions are the outcome of social experience. The difference between good and evil, right and wrong, is a discovery of society, and not alone of human society, but in the germ of lower orders of society. In any case, morality is an exclusively secular concern, both in its origin and nature. If we analyse a few of the fundamental virtues, such as truth, honesty, sympathy, and love, we shall perceive that they are not independent things, or entities, but social relations. No action or conduct is either good or bad in itself, but alone in its effect upon the well-being of the community. That is to say, it is good or bad according as it benefits or injures those whom it concerns, or, in other words, according as it adds to or subtracts from the sum-total of human happiness.

Such being the origin and nature of morality, we are not surprised to find that it is subject to the law of mutation. What is right at one stage of social development is wrong at another. Six thousand years ago people did things we would not dream of doing; and among savages customs are considered virtuous which civilized races vehemently condemn. This only proves that morality is relative, not absolute. Therefore, we claim that no final word on morality is possible. Even the most advanced nations of to-day have not arrived at perfection. There



may still be a vast number of undiscovered virtues, and a corresponding number of undiscovered vices. Neither Confucius, nor Buddha, nor Jesus, nor Mohammed, uttered the last word on social duties; for society is still in the process of growth and development, and it makes ethical discoveries as it advances.

This being the case, it naturally follows that to regard any past teaching as the final authority on morals is profoundly illogical. Dr. Forrest perceives this quite distinctly. He frankly admits that the authority which belongs to Christ is not absolute, but relative. But, strangely enough, while making that reasonable concession, in obedience to the logic of history, Dr. Forrest yet claims that Christ "has embodied in his person and in the principles he has expounded the final revelation of religious truth and practice, of 'what man is to believe concerning God, and what duties God requires of man.' " The concession and the claim, however, contradict each other; indeed, the honest ethicist and orthodox divine are here seen to be at serious war. Surely, the authority of him who has spoken the last word, or made the final revelation, must be absolute, and conformity to his rules should be without qualification. Consistent divines teach this with heroic fidelity. The late Dr. Dale was never weary of emphasising that Christians owe their Lord absolute submission and unqualified obedience. Count Tolstoy, though more of a literalist, maintains the same firm attitude. But Dr. Forrest is wise enough, as an ethicist, to acknowledge that absolute obedience to Christ, even if possible, would be irrational, and positively injurious to society; while, as a theologian, holding that his Master has given the final revelation of God and man. Such a position is palpably illogical and untenable. Theoretically, Christ embodies the final revelation of moral truth and duty; but, practically, this final revelation has to pass through the sieve of the ethical judgment of each successive generation, and thus Christ's authority



on morals is subjected to serious modifications. Dr. Forrest is marvellously ingenious; but no amount of ingenuity can make good the claim that he who spoke to his own time and people is authoritative for all times and peoples.

Dr. Forrest has no patience with people who turn Christ's "moral maxims into rigid rules." That sounds well, and is considered relevant by many people; but, unfortunately, if the Gospels are to be accepted as historical, Christ himself regarded his sayings as "rigid rules," loyal obedience to which was essential to full discipleship. Dr. Forrest, for all his adroitness, cannot get over this indisputable fact. To say that Christ often addressed himself to local conditions and circumstances is virtually to admit that such utterances are not authoritative for us, because sayings which are not of universal application cannot possibly be of universal bindingness. Our author concentrates his attention on two sayings in the Sermon on the Mount—namely. "Resist not evil" and "Give to him that asketh thee, and from him that would borrow of thee turn not thou away." To any ordinary, untheological reader, those two sayings are in the form of positive commandments. There is nothing poetical or mystical about them at all: the tone is one of absolute authority; it is the direct reversal of ancient teaching. "But I say unto you;" and only the doors of these sayings of his are recognized as wise. The commandments may be characterized as impracticable, or impossible; but as to their being regarded by their author as commandments, the unsophisticated student can entertain no doubt whatever.

As a mere ethicist Dr. Forrest writes lucidly and wisely, and his judgment is most accurate. He declares that the moral perception of mankind is progressive and cumulative, or that ethical wisdom is the reward of ethical experience. Of the truth of this we are all convinced. We learn the art of living by constant practice. All his-



tory is at our service. The conscience of today is the product—the registered result in the nervous system—of countless ages of social life; and it is this conscience, thus produced, trained, and fortified, that determines all moral action. But this is equivalent to saying that there can be no such thing as a fixed, unalterable, objective ethical authority, to which all are to bow. It is the individual conscience as modified by the collective conscience that is our only trustworthy guide along the path of life. Byron calls conscience “the oracle of God”; but it would be more accurate to describe it as the accumulated ethical wisdom of the race expressing itself more or less distinctly in every individual.

If we regard conscience as a mental faculty, we must bear in mind that it is a dependent faculty. It is influenced on the one hand by the intellect, and on the other by the heart. A systematically instructed intelligence is indispensable to the due perception of the difference between right and wrong in conduct; and we require a wisely-trained heart to furnish an efficient motive to right action. In other words, the one essential condition of high morality is a union of clear knowledge and ardent love. Knowledge by itself is cold and torpid, and of practically no ethical value; and love alone is a flame that scorches and destroys. Let the two be wedded, and the result will be noblest social service. This is the great central message in all Browning’s poetry. Paracelsus devoted his life to the search for knowledge, and in that search he was eminently successful; but his life was a colossal failure. Aprile went out in quest of love, and was known as the Lover; but his life too was a miserable failure. At last the two meet and engage in a strange dialogue. “Each misconceives the other.” Each wants to be king:—

Paracelsus: I am he that aspired to KNOW: and thou?

Aprile: I would LOVE infinitely, and be loved!

Paracelusu: Poor slave! I am thy king indeed.

The dialogue continues, and they are drawn nearer to-



gether, while the truth dawns upon them. Paracelsus is in tears:—

Paracelsus:—

Love me henceforth, Aprile, while I learn  
To love; and, merciful God, forgive us both!  
We wake at length from weary dreams, but both  
Have slept in fairy-land: though dark and drear  
Appears the world before us, we no less  
Wake with our wrists and ankles jewelled still.  
I have sought to KNOW as thou to LOVE—  
Excluding love as thou refusedst knowledge.  
Still thou hast beauty, and I power. We wake  
What penance canst devise for both of us?

Aprile:—

I hear thee faintly. The thick darkness! Even  
Thine eyes are hid. 'Tis as I knew: I speak,  
And now I die. But I have seen thy face!  
O poet, think of me, and sing of me!  
But to have seen thee and to die so soon!

Paracelsus:—

Die not, Aprile! We must never part.  
Are we not halves of one dissevered world,  
Whom this strange chance unites once more? Part?  
never!  
Till thou, the lover, know; and I, the knower,  
Love—until both are saved. Aprile, hear!  
We will accept our gains, and use them—now!

That is the true philosophy of the moral life. We must first know that the human race is a solidarity, a grand brotherhood, and that one individual or nation cannot truly prosper at the expense of other individuals or nations. This is the fundamental knowledge which all need to possess, and which ought to be imparted to the children at all our schools. We are a huge family of brothers and sisters living together in our Mother's house. This is an all-inclusive ethical truth; all other truths spring out of this. Now, once this basal truth is firmly grasped by the intellect, the heart will naturally kindle into fervent love; and spontaneously we shall begin to love and serve one another. Herein is to be found the only ethical authority worth considering, the only moral sanction of any real value. Whether there be a God and a hereafter or not, morality is the only condition of human happiness. Thousands of people are no



longer able to believe in the supernatural; but the existence of the natural is beyond dispute, and it is equally beyond controversy that society is happy or unhappy according as it obeys or disobeys the moral law involved in its own constitution.

To sum up: Knowledge is the only reliable moral sanction, and love, fanned by the breath of knowledge, supplies the only effectual moral authority. That is to say, we shall never approach the perfect life until we are, in Dante's famous phrase,

By the love impelled  
That moves the sun and all the stars.

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Written for "The Humanitarian Review."

## TOTAL DEPRAVITY.

BY MRS. C. K. SMITH.

**T**HERE is no person so depraved  
But what some goodness you may find;  
You should not look for streets gold-paved,  
Nor perfection in the mind.

Do what you can to bring to view  
The good which there may be enshrined.  
This is what all should try to do—  
Ever to benefit mankind.

Believe that you can cultivate  
Within yourself the grateful task,  
And by example stimulate  
The wish for tokens that you ask.

San Diego, Cal., Feb., 1908.

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¶ The highest outcome of culture is simplicity.—*Lowell.*

¶ An honest God is the noblest work of man.—*Ingersoll.*



From *The Examiner*, Christchurch, New Zealand.

## THE CHURCH AND THE WORKERS.

BY W. W. COLLINS.\*

**T**HE published report of the sermon by Archdeacon Averill on "The Church and the Working Man" enables us to see how the prepossessions of an intelligent and well-informed clergyman can distort his vision and becloud his judgment. The sermon itself was a significant sign of the times. The Church and the workers seem suddenly to have recognized how wide apart they are from one another, and at such a time the recognition is of importance, at least to the Church. The great transference of power from the classes to the masses has endowed the workers with potentialities not before dreamt of; they have become a factor to be considered, a factor numerous, active and intelligent; and the Church perceiving this is hastening to assure them of its great solicitude for their welfare. To this, and to this alone, can be attributed the Churches' new found interest in those questions which chiefly concern the workers themselves. That the Churches' interest in the workers is quite a modern development, cannot be denied, nor can the cause which has occasioned it be well ignored. In its earliest days the Church believed and taught that the end of all things was at hand. The concerns of this world and this life, were as nothing; the believer's sole duty was to prepare for the day of reckoning shortly to come upon him; he believed that either eternal salvation, or equally eternal damnation was approaching, he was the slave of church-created hopes and fears, and the one overwhelming desire which possessed him was how to secure

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\* Mr. Collins is the able editor of *The Examiner*, of Christchurch, N. Z., and regular lecturer for the Canterbury Freethought Association of that city.—EDITOR.



the happiness of Heaven, and escape the torments of Hell.

But the end did not come. The centuries rolled by and the Church grew in power till it usurped the throne of the Caesars. Kings and emperors became its vassals, and the people its slaves. For centuries it was the dominating power of the civilized world, and instead of devoting itself to humanising, educating and elevating people, it spent its energies in fomenting religious wars and in suppressing every form of learning which it regarded as inimical to its own interests. In later times it allied itself with the forces hostile to every popular reform, thus justifying the declaration of the great Frenchman Gambetta, that "Clericalism is the one great enemy of democracy." Yet it is this Church which Arch-deacon Averill says, "has always been the worker's best friend," and from which "his appreciation and gratitude have been turned aside by the plausible untruths of modern agitators."

#### THE FALSIFICATION OF HISTORY.

According to Archdeacon Averill "The working man owes to the Church, the hospitals, the care of the sick, his day's rest, his weekly wage, and the sanctity and purity of his home." There can be no hesitancy in saying that such a statement as this can only be made by completely falsifying the teachings of history. The Church has systematically encouraged the belief that the pre-Christian world was a world without conscience and without morals. That with the exception of the Hebrews, whom God had selected as His chosen people, the nations of the world were pagan and sin sodden. Could any view be farther from the truth than this? There is no really moral idea in the teaching either of the Old or the New Testament, which cannot be paralleled from the teachings of the pagan nations. The Church has supplied a fairly liberal education in dogmatic theology, for ages it taught that the beginning and the end of wisdom was to be found in the history of the Jewish people,



and some of its earlier teachers did not hesitate to say, that pagan virtues and wisdom were counterfeit and devilish presentiments to deceive men as to the true faith. It is impossible to say how much the working-man has lost through years of almost exclusive attention to the beliefs and teachings of the Hebrew people, but this much is certain, it narrowed his vision, robbed him of much wisdom, and prevented him from getting any clear perception of the development of that humanitarian spirit he is now learning to appreciate and admire. He is learning that the true and the good are the monopoly of no church, and of no nation, either ancient or modern, but that both have struggled through the tangled labyrinths of the past, and are now finding expression in his own aspirations and desires.

#### THE SANCTITY OF THE HOME.

When Archdeacon Averill tells the working man that it is to the Church that he owes the sanctity and purity of his home, he certainly presumes on his ignorance if he expects him to believe it. By implication, the statements suggest that prior to the existence of the Church, such sanctity and purity were unknown, than which, nothing could be farther from the truth. No mistake could be greater than to suppose that home life was the product of the Church; it is the product of human evolution, and without some measure of sanctity and purity its continuous development would have been an impossibility. Professor Dill, in his two works on Roman Society, has thrown a flood of light on life in the Empire, upon whose wickedness Christian apologists are never tired of dilating. He provides us with abundant proofs of Roman family life of sober, honest industry and pure affection. Tells us of peaceful rural retreats, where families lived "in almost Puritan quietude, and where the moral standard was almost as high as among ourselves." But the researches of a modern professor were not necessary to reveal these things, for the Roman poets had themselves



presented us with pictures of home life as simple, as sacred and as pure as any depicted in the idylls of British poets. Where will you find sweeter pictures of home than those with which Virgil has familiarized us? Does he not tell us of the happy peasant, who

"From his loved home no lure can him draw."

With Virgil we may still see the Roman peasant at his daily toil, go with him to the country market, return home with him and see him, when

"His cares are eased with intervals of bliss,  
His little children climbing for a kiss,  
Welcome their father's late return."

But all this was before the Church came to give to the home that affection and felicity which, after all, are the sure guarantees of its purity and sanctity. If one thing, more than another, ennobles home life, it is assuredly the position which woman occupies in it. And what has the Church to say to this? It not only proclaimed the inferiority of woman, but declared her to be the temptress of man, and the cause of all the sin and suffering of the entire human race. Man was made in the image of God, but not so was woman. She was regarded as the root of all evil, and at a Christian Council, Christian Bishops forbade women, on account of their impurity, to take the Sacrament in their hands as men did. Down to the very doors of our own times in Christian England a married woman could hold no property in her own right, nor could she hold any office of trust or power, and even to-day she is rigidly excluded from all rights of citizenship. In Egypt, 2000 years B. C., woman was not only the mistress of her home, but in every respects enjoyed the same rights and privileges as her husband. The Rev. Dr. Dodds, in his St. Giles lecture, tells us that "A remarkable feature of Egyptian life was the honorable position accorded to women. This was higher than in Palestine, or in any other nation. She was regarded as man's friend and companion, and had equal rights of property with



him. Women sat on the Egyptian throne, and officiated in Egyptian Temples. Two thousand years after woman held this favored position in Pagan Egypt; Christian Saints and Church Fathers declared woman to be the author of all evil, and marriage to be the outcome of sin. The Church has never raised its voice nor lifted its hand on behalf of the emancipation of woman from the degrading position in which its own teachings placed her, and its claim to have endowed the home with either sanctity or purity, is a claim falsified alike by its conduct.

#### THE CHURCH AND SLAVERY.

If the Old Testament be true, it is certain that slavery was ordained by God; and if the New Testament be true, it is equally certain that Jesus, who was himself God, uttered no single word of protest against it, nor of condemnation of it. To say that "when the Christian Church came upon the scene the work of the world was done by slaves," is but another evidence of the readiness with which history can be falsified, when the interests of the Church are concerned. But supposing the statement to be true, what are we to think of the Churches' founders, from Christ downwards, who uttered no single word which might lead men to see that slavery was as inhuman as it was God-dishonoring. Archdeacon Averill would have us believe "that Jesus had abolished slavery, but not in the way some people thought he should have done" because "to have preached a slave revolt could only have added one more sanguinary slaughter to those recorded on the pages of history." But what sophistry, nay, what blasphemy is this which thus sets limits to omnipotence? Was it necessary for God to foment a revolt to secure freedom for the slave? Was Jesus tied down to human methods? Could He not, at a word, still the tempest, or even raise the dead? And have we not been taught that he did these things because He was God, to whom all things were possible? It was not Jesus, but a Roman



and pagan philosopher, who in that far off time wrote "That which thou wouldst not suffer thyself, seek not to lay upon others. Thou wouldst not be a slave—look to it that others be not slaves to thee, for if thou endure to have slaves, it seems that thou art first of all a slave. Virtue has no communion with vice, nor freedom with slavery." What if God had delivered such a message as this to the Church? And what if the Church had acted upon it? It is true that every known age has had its slavery, but no age has developed it in such enormous proportions, or in such brutal forms, as the Christian age, and under Christian governments. That the Church promoted the freedom of the slave "by teaching the brotherhood of men, all equal in the sight of God," may be fine pulpit rhetoric, though it be entirely at variance with the spirit of exclusiveness which the Church has always manifested. The Church may have taught Christian Brotherhood, however little it has practiced it, but in reality it has divided men into a thousand conflicting sects, which have filled the world with their strifes, their wranglings, and their hatreds. A Church, which has insisted that only in Christ could men be brothers, and that those who were not of Christ were destined to eternal damnation, has already raised an impassable barrier to universal brotherhood. The fact is, we owe the idea of universal humanity not to Christian, but to pagan teachers; it was the Stoics, as Harnack reminds us, "who had passed the word that all men were equal, and had spoken of brotherhood, as well as of the duties of man towards man." If this were the language of pagan teachers in the first century, what are we to think of the declarations of Christian teachers in the nineteenth? It was a Methodist Conference, which, during the American anti-slavery movement resolved:—That we are decidedly opposed to modern abolitionism and wholly disclaim any right, wish or intention, to interfere in the civil and political relations between master and slave in the



slave-holding States of this Union." Also, it was a Christian minister, the Rev. James Smyle, who declared that "If the buying, holding and selling of slaves is a sin, three-fourths of all the Episcopalians, Methodists, Baptists and Presbyterians in eleven States of the Union are of the devil." And this after nearly twenty centuries of Church thunderings against slavery. It was the much abused Freethinker Elizur Wright, who was secretary of the American Anti-slavery Society, and editor of the Abolitionist, and it was the cultured Rationalist teacher Moncure Conway, who was deputed to visit England to win sympathy for the movement against which American Christian churches were constantly passing their consistent, but inhuman resolutions. Conclusions are obvious. The Bible not merely sanctioned slavery, but commanded it; the New Testament gave no word in condemnation of it; the Church found it in existence, and not only made no movement against it, but persistently taught as "God's word" the documents which approved and commanded it. The sentiments which led to the abolition of chattel slavery, belonged to no creed, and sprang from no Church. Rather were they the outcome of that spirit of humanity, which, in spite of creed, and in spite of Church, gradually came to perceive that right and wrong consisted, not in man's attitude towards the God's, but in his treatment of his fellow men.

*[To be concluded in May number.]*

### **Generous Offer.**

AN intelligent, truth-loving friend of humanity and THE HUMANITARIAN REVIEW has given me \$100.00 in gold with the request that I send the magazine a year to 100 public libraries and reading rooms of educational and other public and semi-public institutions, of my own selection. But I shall extend this list to 200, if they will signify to me their acceptance of this offer, for I advertise to send THE REVIEW to such institutions for one-half the regular price.

All that you are required to do to secure the magazine for a year is to write the proper mailing address on a postal card and send it to

SINGLETON W. DAVIS, 854 E. Lee st., Los Angeles, Cal.



## VIEWS AND REVIEWS

BY THE EDITOR.

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Science Still Contradicts Theology

¶ Last month I commented at considerable length upon an editorial in a secular newspaper in which was gravely set forth the misinformation that science was fast coming into agreement with "revealed religion" (properly Christian theology), and that "the generation of scientists now passing" that "always has taken great pains to scoff at religion," is being replaced by other scientists who "no longer doubt the existence of God and the human soul," etc. To that comment I will add the following pertinent remarks by the editor of the *Literary Guide*, of London, Eng.:

Perhaps nowhere save in the ranks of the clergy do we find such striking examples of men continuing to repeat a fallacy until they themselves believe it to be true. The *Church Times* contains the report of an address by the Bishop of Birmingham on "The New Theology and the Old Religion," in which we are told that the "changed attitude towards religion is "most marked." But is there any change in the attitude of science? If Huxley, Tyndall, and Clifford have left no scientific heirs to carry on their anti-theological work, it is also true that Newton and Faraday have no religious successors among scientific men. Dr. Gore quotes Sir Oliver Lodge, but the religion which Sir Oliver preaches does not resemble Christianity at all, and his writings are not likely to help the clergy in their crusade against skepticism. Science remains as she was a generation ago—fearless, critical, inquiring, recognizing no authority save truth, and essentially anti-theological in spirit and aims. And the men who study and teach science, if less outspoken than



Huxley, Tyndall, and Clifford, display the same unfettered spirit, and have no sympathy with the Churches and their dogmas.

This "learned bishop" knows so little about the works of Herbert Spencer that he speaks of "his book," as if Spencer had written but one instead of many; and he spoke of the "old Materialism, such as was still proclaimed by Haeckel," just as if he did not know that Haeckel "proclaimed" in opposition to Materialism. Of this, *The Guide* says:

The Bishop of Birmingham referred to "the break-up of the old Materialism of thirty or forty years ago, such as was still proclaimed by Ernst Haeckel." But Haeckel's Monism has not broken up, and we venture to say that, if the scientific men of Britain were canvassed on the subject, Haeckel's Monism would command far wider assent than the nebulous monstrosities of Sir Oliver Lodge. Dr. Gore says that "Herbert Spencers speculations had become antiquated long before Herbert Spencer had done writing his book." Does the right reverend gentleman know what he is talking about? Spencer distinctly repudiated both Materialism and Spiritualism. Yet the Bishop alleges a decline in Spencer's influence, and adduces this imaginary decline as evidence of the decay of a system of thought which Spencer opposed! Everybody knows that this great philosopher—whose name will endure when all the theologies are dead and buried and forgotten—wrote many books. It is little short of a scandal that high Church dignitaries should publish such loose, inaccurate, and ill-considered statements.

¶ To this I will add the following, equally pertinent, taken from the *Literary Guide*:

"The London *Daily Mail* is notorious for its original information—not to put too fine a point upon it; but we hardly credit it with the audacious stupidity which it exhibited the other day in claiming that Professor Huxley renounced his Agnostic opinions a short while prior to his



death. The best commentary on the incident is the letter which Mr. Leonard Huxley sent in correction of the invention:—

“ ‘HUXLEY’S ATTITUDE TO RELIGION.

“ *‘To the Editor of the Daily Mail.*

“ ‘Sir—In your leading article of October 1st I notice with amazement that, speaking of the problems of science and religion, you say: “Huxley himself before his death virtually abandoned the extreme views which he had taken up in sincere good faith, and owned that in his conception of a world without God was an illogical one.”

“ ‘Really, you take my breath away. I am aware of no such statement of his—not even “virtually” made: “virtually”—admirable word for such unverified assertions—a word of which Professor Huxley himself said: “‘Virtually is apt to cover more intellectual sins than ‘charity’ does moral defects.”

“ ‘As a matter of fact, my father remained consistently in the attitude which he defined as Agnosticism. While no man ever felt more deeply the might and majesty of the ultimate forces that dominate the universe, he would neither affirm nor deny transcendentals whereof convincing evidence was not forthcoming; and from early days onwards he rejected, as incapable of proof, both extremes, the ultimate assumptions of philosophic materialism and of philosophic spiritualism alike.

“ ‘When the Daily Mail solemnly announces a misconception of this kind barely a dozen years after a man’s death, and while his writings are open for all the world to read, one ceases to be astonished at the mushroom growth of legend elsewhere.

LEONARD HUXLEY.

“ ‘The Athenæum, Pall Mall, S. W.’

“Despite this emphatic repudiation, the ‘misconception,’ having been put into circulation, will be believed by thousands, and later on may be reproduced—without the refutation—as veritable gospel, for the edification of the faithful.”



## **Panic-stricken Priests Prefer Pistols to Providence**

Newspaper dispatches from Chicago on February 20, say that fear of the Catholic clergy that the lives of several priests are in danger from the anti-clerical propagandists, was given expression today, when Rev. Pasquale Renzullo, pastor of St. Roch's Italian Catholic Church, in Chicago Heights, appeared at Assistant Chief Schuettler's office to enlist the services of the police toward their protection. Granted license to carry a revolver by the Mayor of Chicago Heights, Father Renzullo is taking every precaution to protect himself against possible attack.

¶ Now that we are again to have "In God we trust" on our coins, in view of the fact that "God's people," as above illustrated, put their trust in pistols rather than in Providence just as they trust (in practice) in the Almighty Dollar rather than in the Almighty Deity, I suggest that Congress amend the new law so as to include revolvers—so that all priests and other faithless Christians may carry revolvers on which is stamped the hypocritical motto, "In God we trust."

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## **Wants Missionaries to the Agnostics.**

An Associated Press dispatch dated Pittsburgh, March 11, says: "The second day's session of the International Convention of Young People's Missionary Movement resumed this morning. Twenty-five minute addresses covering the work of the movement throughout the world were scheduled and much interest was manifested by the many delegates. The Rev. James W. Morris of Richmond, Va., for twelve years a missionary in Brazil as a representative of the Protestant Episcopal Church, spoke on South America. He said, in part:

" 'Among the male population there is a virtual shipwreck of faith. Men in high positions are agnostics, or positivists, or worse. Even the religious portion of the population is uninstructed.' "



¶ "Agnostics or Positivists, or worse," is "good." Agnostics and Positivists are not perfect, of course; but who are those who are "worse"? As there is but one other class in Brazil, I am forced to infer that they are the Christians!

---

### **Providence Labors Under Difficulties.**

In an editorial in the Los Angeles Times of March 18, occurs this statement in commenting on the replacing of the motto "In God We Trust" on the coins of Uncle Sam:

"But a better thing than having the motto on the coins would be for the American people to engrave it on their hearts. There never was a nation on earth who should trust God with the same implicit confidence. There never has been a time since the first shot fired at Lexington that divine Providence did not seem to show a special favor to this people. Indeed, we may go back to early colonial days and there we find the same protecting hand over all that concerned America. It was a special Providence that sent to our shores founders like those who crossed the ocean in the Mayflower, and men like Capt. John Smith, Walter Raleigh and their followers.

"Never was there a crisis in our history that the right man was not forthcoming to carry us through. It seems as if the divine wisdom had kept this continent concealed until the Old World had worked out its problems to a point where men were found capable of self-government and then sent, the flower of this new humanity to America, where, cut loose from the worn-out civilization of the past, defects might be left behind, and the good and vigorous kept here to found the greatest of the nations."

¶ If the *Times* editor means by "God" a supernatural person whose "free will" can annul or suspend the regular order of nature—a being who acts "providentially, and who may be induced to specially favor men by their "trusting in him," why provide a great army and navy and fortify our



coasts? The very act is an acknowledgment that we, as a nation, do *not* "trust in" such a being; and the reason we as a nation do not do so is because we do not *really* believe in the existence of such a being, or believing in "*a* God," we do not believe he ever acts providentially. There is just as much evidence, and of the same kind, that a malevolent supernatural being has all along shown special disfavor "to this people." If "divine Providence" "sent to our shores founders like those who crossed the ocean in the Mayflower," was it "diabolical Providence" who sent over King George's army and men-of-war? If the one provided a Washington, a Jefferson, a Lincoln and a Grant, did not the other provide a George III., a Calhoun, a Jeff Davis, a Lee and a Stonewall Jackson? Who ordered the general events which culminated in the awful slaughter and inexpressible sorrow and mourning of the millions of victims, at home as well as on the battle field, of the Civil War? Was he infinite Compassion? or infinite Diabolism? If your "God" did it he must be a veritable god of war, a horrible demon of merciless destruction, or else he could not do better because, like finite man, he labored under insurmountable difficulties. In either case, should the American people "trust in" him? or should they not rather trust in their own common sense and moral integrity?

---

### **What a Profound "Egyptologist" !**

In a newspaper dispatch from Berlin it was stated that "a learned Egyptologist" had made some wonderful discoveries in the mouth of the Biblical "Pharoah's" mummy. The report says:

"The Egyptologist writes in the Berliner Tagliche Rundschau that he has minutely examined the mummy of Menephtah, who, archæologists declare, ruled Egypt when the twelve tribes departed from it. Menephtah's teeth at their best were very bad. Few remain and these are much decayed. They are full of cavities in which exposed nerves must have throbbed, throwing Egypt's ruler into a savage temper;



just that frame of mind in which a despot would order his slaves to make bricks without straw or build a pyramid. The acute agony he endured so angered Pharaoh, so 'hardened his heart,' as the book of Exodus has it, that it was necessary to inflict ten plagues on his realm before he would consent to let Moses and the Israelite hosts go."

¶ First, notice how glibly the reporter speaks of "the Egyptologist" without giving his name, which marks his story as a fake. Real Egyptologists know there is not the slightest evidence in Egyptian records or art that the Hebrews were ever in Egypt, or that the "ten plagues" ever afflicted the Egyptians, or that Menephtah or any other of the pharaohs ever met with the miraculous disaster in the Red Sea described in Exodus.

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### **Origin of the "Mosaic Laws" in Babylonia.**

It is now admitted by Biblical scholars that the so-called Mosaic laws took shape among the Hebrews not earlier than the middle of the eighth century, B. C., that is about 700 years after the time Moses is alleged to have lived. Professor Addis, lecturer in Old Testament criticism at Oxford, says that the Commandments were apparently unknown to Elijah and Elisha, and that they are grounded on the teachings of the great prophets, of whose discourse we have written records. Knowing, as we now do, that laws almost identical with those said to have been given by God to Moses were formulated by Hammurabi, King of Babylon, about 2193 B. C., it seems impossible to resist the conclusion, that Mosaic legislation, like the Mosaic Creation, Fall and Deluge stories, are mere borrowings from a Babylonian source. In the Babylonian code there is a conspicuous absence of the theological and priestly elements which permeate the Mosaic laws. There is also a striking contrast in what has been truly termed "the senseless intolerance of the laws of Moses, and the judicial dignity of the laws of Hammurabi."—The Examiner, Christchurch, N. Z.



Written for "The Humanitarian Review."

## "LITTLE JOE JIM."

### AN AGED GRANDFATHER'S TRIBUTE TO INNOCENT INFANCY.

BY E. A. FITCH.

**R**OLLICKING baby boy but six months old,  
Yet he rules the house with a rod of gold ;  
Papa and Mama, and all of the rest,  
"Git up and git" at his slightest behest.

Little Joe Jim has down on his head,  
Small, chubby feet and toes that are red ;  
Hands that are dimpled and eyes that are blue,  
And a warm little heart that is trusting and true ;

A smile that outrivals the morning's fair glow  
As it comes o'er the hills, and a chuckle and crow  
That is music far sweeter than ever was heard  
From the tinkle of bells or throat of a bird.

What a sweet message I read in his eyes !  
Glances so knowing, so winsome, so wise !  
Shows such an interest in all that is done—  
Has such a queer crow when his battles are won !

Boyhood may dazzle and beckon afar—  
Wait awhile, baby boy, just as you are ;  
Who would relinquish a treasure like this  
For the future's allurements or Paradise bliss !

Busy and beautiful all the day long—  
Mother-love lulls him to sleep with a song ;  
Dressed in his night-robe so spotless and trim,  
Off into Dreamland goes Little Joe Jim !

Fresh every morning and new every night,  
Grandma's one darling and Grandpa's delight,  
For hearts that are weary and eyes that are dim  
Was there ever a blessing like Little Joe Jim ?

Wilmington, Vt., Feb. 14, 1906.



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DEVOTED TO

Study of Mind, Ethics and Religions by Scientific Methods

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## EDITORIAL DEPARTMENT.

### BRIEF PARAGRAPHS.

#### Special Notice to Subscribers.

¶ If you are a subscriber (outside of this city) and your "Review" comes to you prepaid by a postage stamp, it indicates that you are more than four months in arrears and I am not permitted to send you the magazine at the pound rate. This causes me extra expense and labor in your case and hence I ask you to kindly make a remittance *at once*.

---

¶ If "the Egyptologist" is correct (see page 133) what are we to think of a god who would inflict ten additional plagues on a man because he had the toothache?

¶ How the Chicago Catholic priests did roar about the "anticlericals"? But who are these vengeful anticlericals who assassinate or threaten to assassinate priests? In all cases none other than men brought up within the Catholic church under the religious tuition of the priests themselves!

¶ If you have not already done so, you should *now* order one or more copies of the new book, *A Future Life?* as I did not print a large edition and the demand may soon exhaust it. The price is only 75c., postpaid, or \$2. for 3 copies.



¶ For the May number of "The Review" I already have on hand interesting articles and letters from John Maddock, Prof. Jamieson, Manly A. Brigham, A. E. Wade, J. J. Brown, Mrs. C. K. Smith, G. Z. Wacht and others.

¶ Prof. W. F. Jamieson has asked me to announce that he has withdrawn his offer to teach Freethinkers his system of reading by sound at half price, and says, "The 7 lessons I offer for \$5 are fully worth the full price." See his new ad at bottom of last page of cover of this magazine.

¶ The *Blue Grass Blade* of Lexington, Ky., has recently been changed from its old newspaper form to the much better journal style, and has been otherwise greatly improved in both appearance and quality. Its publishers are now working up a scheme of teaching Freethought by the "mail course of lessons" plan.

¶ Mrs. Helen M. Lucas, of Marietta, O., has my sincere thanks for her kind interest in "The Review." She recently sent me not only some interesting matter used in the late Paine Birthday celebration in that city, but also a list of five one-year subscribers to the magazine prepaid in full. She declared "The Review" was so good that she was ashamed to send a less number. And Mrs. C. K. Smith of San Diego, Cal., is another lady friend of this magazine who has done much to extend its usefulness, and she understands me well enough to know how grateful I am to her.

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### **Paine-Ingersoll Memorial Building, etc.**

¶ Judge C. B. Waite has kindly sent me copies of a program, Birthday Souvenir of Paine and Waite, etc., used in connection with the Paine Memorial Meeting held at Orchestra Hall, Chicago, Jan. 29, 1908. An announcement is made of the effort to form a joint stock company for the purpose of erecting a Paine-Ingersoll Memorial Building in that city. The Committee of Arrangements are C. B. Waite, E. C. Reichwald and E. C. Wentworth. Those who would like to get particulars of this project should write to Mr. Reichwald, 141 S. Water st., Chicago, Ill.

Mr. Reichwald writes me that he has some new campaign literature which is free to anyone that wishes to distribute it in sections where unconstitutional Sunday laws are being enforced. This literature is provided by the A. S. U. & F. F.



## INTELLECTUAL SIGHT VS. "SPIRITUAL SIGHT."

¶ In the *New Theology Magazine* for the current month I find the following somewhat thorny bouquet thrown to the editor of "The Review" and other so-called Agnostics who cannot see invisible things:

"The Humanitarian Review," No. 854 E. Lee st., Los Angeles, Cal., is a monthly magazine issued in the interests of Rationalism and ethical culture. The editor, Mr. Singleton W. Davis, is an Agnostic, but he is honest, and as a rule treats his opponents in a fair and straightforward manner. We do not blame a man who has lost his sight—we pity him. Why should we not take the same attitude toward the man who has lost for the time being his spiritual sight? As we are kind to the one why should we not be kind to the other? And as the physically blind man may be a good citizen and an honest man, why should we not recognize that the spiritually blind man may be the same? For honesty is not in beliefs but in habits of mind—in the moral fiber of man's mind. And we find just as many honest men among the Agnostics (literally, the don't knowers) as we do among professing Christians. It would be well for all Christians if they were as honest and faithful as some Agnostics.

¶ Just a few words of comment, if you please: Of course one may apply an epithet to another to suit his own opinions, right or wrong, of that other, but I wish to say that I do not profess to be "an Agnostic," though I may be agnostic on certain questions. The name is entirely too narrow to fit my "creed," and I have no liking for any name which implies mere negation, such as atheist, infidel and agnostic. I like broadmindedness and affirmative, practicable propositions. The qualifying name of my magazine indicates what name I prefer; if I could be thought at all worthy, I would be proud to be called *a Humanitarian*. But to merit that name requires a great deal more than mere negation—mere denial of a future life and an anthropomorphous God or gods, or professing no knowledge of these things. As I use the term, it implies these *affirmative* propositions: 1, The human



mind—intellect, esthetic and ethic sentiment and consciousness—is the highest evolution (“manifestation”) of mind on earth, and so far as *any* man *knows*, in the entire universe. 2, Humanity is a solidarity—men are interdependent; the evolution of the race (species) requires of all of its individuals both co-operation and competition—the supreme being. 3, Humaneness toward all sentient beings—human and brute—as the means of development of the moral sentiment, and through that a high state of universal civilization. 4, Superiority of humanity’s rights to individual rights, which implies the righteousness of benevolence and individual sacrifice when necessary to the common weal. 6, In the practical affairs of life, strict *honesty*.

It is a misrepresentation of Agnostics to call them “literally the don’t knowers,” without qualification. An Agnostic is one who acknowledges that he knows nothing of God, the gods or a future life—not that he don’t know anything about anything, as his unfair opponents insinuate by garbled definitions—a practice which is *not* “honest.”

The insinuation that I have “lost my spiritual sight,” hardly deserves serious notice. Common observations demonstrate that “spiritual sight” is developed and retained by very frequently trying to “see through a glass [containing spirit of rye] darkly,” and other causes of brain lesions; and that the people who are the most firmly convinced that they “see things,” invisible to others, are chiefly to be found in asylums for the insane.

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¶ *The Searchlight*, of Waco, Texas, in its April issue, contained a brief notice of the new book, *A Future Life?* and in it said it “is quite a valuable acquisition to our Liberal literature.”

¶ In a brief note from Prof. W. F. Jamieson, of Pentwater, Mich., he remarks that, “Your Feb. number is one of your best. Your ‘Views and Reviews’ is a perfect spice box.”



## RANK BLASPHEMY IN THE "NEW THEOLOGY."

¶ *The New Theology Magazine*, published monthly at 21 Madison st., Boston, Mass., at 50 cts. a year, John Franklin Pease, editor. No. 2 of this magazine, dated April, 1908, is before me. It was begun as a quarterly, but the publishers' "spiritual sight" seems to have been a little strabismic or else a little nearsighted at that time, or else amaurosis has since set in, for the quarterly plan has been changed to the monthly plan. The editor is a Christian, but probably "honest" and sincere, but "we do not blame a man who has lost his sight—we pity him. Why should we not take the same attitude toward the man who has lost his [intellectual] sight?" Let me quote a brilliant (i. e., brilliant to those afflicted with "spiritual sight")—a brilliant sentence or two from the editor's introductory article: "We know whereof we speak. We have the power. We speak with authority of spiritual things—the authority of demonstration and absolute knowledge. We do not try to be consistent. We leave consistency with fools and God Almighty."

Rationalists, here is a short-cut to wisdom; no need of any more plodding, perplexing psychic research! Here is one who "speaks with authority of spiritual things—authority of absolute knowledge"! Doubt it? Why, don't he himself affirm it? In last month's "Review" (p. 94) I said: "'O Consistency! thou art a jewel'—but not a *Christian* jewel." Here I have corroboration of "authority" from a Christian who absolutely knows! But what am I to say of the last quoted sentence? Or rather, what will "God Almighty" say of being thus put in the same class with "fools"? That's enough to shock the veneration of even a "spiritually-blind" Agnostic! And who are meant by "fools"? Doubtless, those who "say in their hearts there is no God,"—classing "God Almighty" with those who deny his existence! Rank blasphemy; but it shows that the writer told the truth when he said, "We do not try to be consistent." What if "God Almighty" should be offended at such blasphemy on the part of his favored servants and become "angry" as of old, "repent" of his rash promise, take down the rainbow, again "open the windows of heaven," let out "the waters above the firmament," and drown man and all living creatures—including the ducks and the fishes



## CORRESPONDENCE

### SUGGESTIVE LETTERS TO "THE REVIEW"

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Superior, Wis., March 9.—I take pleasure in handing you, herewith \$1.00 covering my subscription to March 1, 1909. I hope that I shall be financially able to continue to do this for all of the years in the future during which you publish "The Humanitarian Review." I felt that I ought to write you expressing sympathy upon the death of your wife, but such expressions can rarely serve any useful purpose.

You have reached an age where you are accustomed to being misunderstood even by those who entertain advanced views. Be assured always that those who reason logically appreciate the depth and clearness of *your* reasoning, and that only those who read superficially what you write can express any difference with you. Your conclusions are expressed so modestly and so carefully that it is a mystery to me how a man can write that "you believe your argument perfect," that *he* "believes it lacks a good deal of it," and that "it is much easier to demolish the position of another than to make one's own impregnable," etc. Some philosopher has said that we should always use language which can never be successfully misquoted. It is impossible to do this and carry on the duties of a business as well as the work of authorship; and when I read in the magazine your frequent explanations, for some reader's information, of sections he has misunderstood, or thoughts he has misinterpreted, I feel like trying to get you by the long-distance telephone, if it were possible, and cheering you for the kindly patience with which you bear with them, and saying, do not be discouraged because *all* your readers do not appreciate work that bears every test of pure reason.

L. J. Moss.

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Wilkinsburg, Pa., March 17.—Please find enclosed herewith \$1.00 for subscription due. Did not wish to be in arrears with what I and many others consider to be the best magazine of its kind to be had. I would do without many other things rather than to be without "The Review." The last number for 1907 I think is best of all, and I prize it greatly on account of your portrait in it. I have often pic-



tured you in my mind, and I find I was not much mistaken except as to your age. I don't know much about X—, but it appears from his writings that he is a fault-finder and a trouble-hunter. I think Liberals ought to be ashamed of themselves to do such picking; they should leave such disagreements to the orthodox people, for no one ever expects them all to ever agree on any one point of their belief: A true Liberal ought, in my estimation, to live in harmony with nature, as well as with his own kind. X— will have to grow a few days older to have his ideas considered of any weight in arguing with you. Anthony Zahlhaus.

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Corcoran, Cal., March 21.—In March "Review" I note your answer to a letter from Eliza Mowry Bliven, saying that God as a mere ideal of goodness, justice, power, etc., you do believe in [1], and that a God in the sense of the universe itself as a whole being intelligent, beneficent etc.—you do not know and do not believe that anybody else knows.[2] Well, *I do know*, and am positive of his non-existence. [3] It is useless to call nature by a different name; and that nature is unconscious of its existence, all that are advanced *know* it. [4] So what is the use remaining ignorant on those facts? [5] I think you are far enough advanced to understand me, or else you belong to the generation a century behind and it would be useless to make you understand. If God is goodness, justice, power, etc., why not be goodness, justice, power, etc., without the name God attached to it? I do not see what we accomplish by that name. Haven't we reached that stage of development as to be capable of distinguishing between real and ideal, or material and imagination? [6]

I hope you will not take this as an offense, and make your standpoint a little plainer, either in a personal letter or through "The Review." J. Frantz.

¶ Reply.—1. You somewhat misstate my assertion; I did not say I "believed in" any god, but that I believed there existed in the human mind a "poetic conception" of goodness, justice, power, etc., as the inherent ruling principle of the cosmos, which by many is called "God"—the "Immanent God" of the Unitarians *et al.* 2. I not only *do not know* that the universe as a whole is or is not intelligent, beneficent, etc., but know of no possible means of knowing. This is



the doctrine of pantheism, and I refer you to the writings of my highly esteemed friend, John Maddock, for a good argument in support of the hypothetical "god of nature," embracing both of these "god ideas," which he calls the Great Dynamis. 3. Notwithstanding your positive assertion that you *do know* that the universe is not conscious of its own existence, etc., I still do not *believe* you *know* or that you "*know* you *know*"; and I do not believe that (4) "all," or any," "that are advanced *know* it." I do not believe you lie in saying so, but that you are mistaken. 5. There may be "no *use* in remaining ignorant of those facts," but I *am* ignorant of the existence of any "facts" upon which such knowledge may be attained. I look upon such a statement as no less dogmatic than the theological assertion "I know there is a God" such as represented in the Bible. 6. *I* have not used the name "God" for any of these ideas except as referring to them as called by this name by others. There is no law against calling wood, coal and kerosene, *fuel*. As a generic name for certain groups of ideas, the name God or god is objectionable chiefly because of its ambiguity and association with the ideas of anthropomorphism. But *your* objection is groundless; as well object to arithmetic as a name for addition, subtraction, multiplication and division; or science as a name for mathematics, chemistry, physics, etc. Ideals and ideas, though not "material," I believe to be as real as matter. If this does not make my standpoint plain, please obtain and read my 8-page leaflet, *Which God?*—Editor.

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Muncie, Ind., March 19.—I was sorry indeed to hear that you had been overtaken with physical illness, but I hope by this time that you have fully recovered; and I trust the future holds in store for you many years of physical vigor and happiness. As editor of "The Humanitarian Review," you are doing a great work, and I speak strictly within the limits of sober truth when I say that if "The Review" could find its way into the homes of all our people, superstition would rapidly disappear, and Rationalism would elevate our distracted country to a high plane of civilization and happiness.

T. J. Bowles. [M. D.]



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From *The Examiner*, Christchurch, New Zealand.

## THE CHURCH AND THE WORKERS.

BY W. W. COLLINS.\*

[*Concluded from April number.*]

### THE CHURCH AND THE WEEKLY WAGE.

If it be true, as Archdeacon Averill affirms, that it is to the Church the worker owes his week's wages, then undoubtedly the Church has much to answer for. Through the Christian centuries the workers had to subsist on the merest pittance, while even today the cry for a "living wage" may still be heard in the land, and the machinery, not of the Church, but of law, has to be evoked to secure anything like a fair return for toil. Like the assertions already considered, however, the statement turns out to be a mere piece of pulpit verbalism, unsupported by past history and unwarranted by present experience. And, further, knowledge of the remote past is gradually revealing the fact that it is to pagan and not to Christian times we must look for the beginnings of appreciation of labor's just deserts and requirements. In Babylon, more than 4000 years ago, wages of workmen were fixed by royal decree, the rate per day varying with the skill demanded; while in the Roman Empire, 2000 years ago, there were labor guilds of associated free workers, which, according to Professor Dill, "cultivated social feeling, heightened their self-respect and guarded their collective interests." That the skill of the workman was enhanced by artistic training, is evidenced by the

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\* Mr. Collins is the able editor of *The Examiner*, of Christchurch, N. Z., and regular lecturer for the Canterbury Freethought Association of that city.—ED.



exquisite workmanship and design of the numerous pieces of metal work recovered from the long-buried city of Pompeii, work which the goldsmiths of today may equal, but certainly cannot excel. That labor was both dignified and rewarded in Egypt at least 3000 years B. C., is amply proved by innumerable inscriptions, tomb-sculptures, and pictures. Indeed, it has been well said that Egyptian skill in architecture, mechanics and engineering, presuppose a regular education in colleges and school, with sound instruction in drawing, geometry and arithmetic. And if these things be true of the ancient and pagan world, what has the Church to say of things equally true of the modern and Christian world? What of Christian Cradley, and its chain-makers, where if a man and his wife work 120 hours in a week, they may earn a wage of eighteen shillings between them? What of the sweated workers, who, on starvation wages, make up expensive goods for West End establishments? Do the match-box makers and the button-carders, the flower-makers and the slipper-makers—workers whose weekly earnings range from 3|6 to 7|- per week—owe their wages to the Church? And what better off are these wage slaves than the bond slaves of pagan Rome? Is it only the higher wage of the skilled artisan which is due to the Church, while those of the agricultural laborer and the worker in the city slum are the result of economic conditions beyond the power of the Church to control? What we do know is this, that if the worker does not owe his wages to the Church, he does in a large measure owe to it the continued existence of conditions which deny him anything like a fair remuneration. He knows that the Church has, throughout its entire history been on the side, and supported the privileges of that class which has always persistently opposed his efforts to ameliorate his own condition and secure his own rights.

When Archdeacon Averill says that to the Church the



working man owes the hospitals and his day's rest he is guilty of

#### ANOTHER MISLEADING STATEMENT

which has only to be examined to be refuted. In a previous issue we have already pointed out the baseless nature of this claim so far as the hospitals are concerned. Ages before the Christian Church came upon the scene, institutions for the care of the sick had been established in Egypt, India, China, Greece and Rome. In Egypt, more than 3000 years B. C., this care was extended even to the lower animals, and their reverence for life has probably never been exceeded in any age or any land. Ancient Mexico had its State hospitals, where skilled physicians and trained nurses, paid from the State funds, administered their healing art with tender care. In the establishment of hospitals, Christian nations have but followed the examples of their pagan predecessors. The first asylums for the insane in Europe were built by the Mohammedans, in Spain, and not till 700 years later did the Christians, who had expelled them, follow their humane example. If James, in his Epistle, correctly states the Christian view, hospitals should be unnecessary, for he tells us: "Is any sick among you? let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up." Solicitude for the sick and suffering belong to our common human nature, yet even this solicitude has been blunted by Church teachings, so that even the use of anaesthetics was long retarded under the pretence, as Dr. Draper says, "That it was an impious attempt to escape from the curse denounced against all women in Genesis." Not till Christianity was 1200 years old do we find a Christian hospital, and it is perfectly obvious that its institution was due, not to the creed, but to that human sympathy with suffering which is above



all Churches and all creeds. As for the day of rest, we know of no time when "rest days" have not been observed. Such days have been common to every nation throughout history. The very names of our week days are of pagan origin, and there is little doubt that the setting apart of the seventh day as a rest day, originated from the fact that it was Saturn's day, a day believed by the ancients to be an inauspicious day, on which nothing done could prosper, and on which no journey should be undertaken, no work commenced, and no marriage contracted. Every religion has had its sacred days, its holy days or holidays, and in this respect the Church has simply adopted an almost universal custom. To say that, "if the resurrection of Jesus never took place, no explanation has ever been offered of the Christian Sunday," is to trifle with intelligence, for history provides abundant proofs, that many long observed customs have been founded, not on facts, but on beliefs, which, after all, are very different things. Evidence is plentiful to show that so far as the early Church was concerned, various days were set apart for religious observance, some, as Mosheim points out, choosing Wednesday, some Friday and some Saturday;" the last day being long retained in many of the Eastern Churches. Church reformers of later times, denied the sanctity of any day, and even Luther declared that, if any set up the Sunday as a holy day, he would say, "dance upon it, feast upon it, ride or work upon it, do anything that shall reprove the encroachment on the Christian spirit of liberty," and even the pious John Knox observed that, "Christians should have nothing to do with the superstitious observance of days." The fact is, our present Sunday, with its close restrictions is of comparatively recent date, and the Church, in its endeavor to monopolize it, has never considered either the working-man or his requirements. She has made what was once a day of leisure and pleasure, a day of idleness and dullness, and has steadfastly opposed



every effort to make it a day of healthy and intellectual recreation. Men who have fought for the rights of man, have by the Church been persecuted while living, and slandered when dead. And now, when the worker everywhere is awakening to the baseless character of her pretensions, she would vainly assure him that she is his best friend and the provider of his most cherished possessions. She evidently mistakes his judgment as seriously as she mis-reads her own history.

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Written for "The Humanitarian Review."

## THE PASSING OF ORTHODOXY.

BY MANLY ABBOTT BRIGHAM.

**I**T sometimes seems that the work done by the Rationalists of the present time is waste effort, but it is not. We are able to see the wonderful influence the writings of the "infidels" of the past generation has had upon the mind of the body politic; and if we look closely, we will see that we of the immediate present are also having an influence.

The vast majority of people do not, it is true, have a critical knowledge of the theological propositions, nor do they comprehend the reason or scientific application of the Rationalistic denial of the claims of the clergy; yet there is a feeling that permeates the whole country that most of the doctrines of the church are hardly to be taken seriously. It is also true that very few of the educated clergy are defending their dogmas in private conversation, and there is almost an entire lack of pulpit defense of anything beyond what they are pleased to term "the essence of Christianity."

Upon probing a little, it is found that the "essence" they talk of is the religion that Paine taught and the humaneness of Jesus, and not the divineness of the mythical Christ. It is true that many of them do not know from whence comes this new inspiration, and are as likely to say harsh things of the very men whose thoughts they are giving currency



to as not. Yet we know that the Rationalist literature is the medium through which their minds have been uplifted.

One of the most encouraging signs of the times discernible in the East, is the "giving-up of the ghost" by the Andover Theological Seminary. This institution has been for the past century the main educational institution of the Congregational societies of the East, and has property and endowments to the amount of over a million dollars.

The announcement has just been made that this seminary would merge with the Divinity School at Harvard University. The Divinity School at Harvard is quite rationalistic, and it is safe to say that the orthodox ideas are not rubbed into the student mind very deeply. In this merger we see the influence of the Rationalist propaganda, and while the men who are spreading the good influence may not be getting credit, and may be having the crust while the advanced clergy may be getting the cake of life, in the material sense, they may feel that the sacrifice which they are making is producing results. That is a consolation which a reformer can get satisfaction from. It is as good as a piece of "frosted cake," such as will be handed out to the clergy for a very long time yet—until some other medium than the church is provided for the women to expend their social energies through.

At the same time the Andover Seminary gave up the ghost, the Congregational church in Augusta, Me., appointed a committee to revise the creed of the church so that men and women may join without declaring a belief in "Christ." This is the church of which the late James G. Blaine was a member. Rationalist friends, let not your hearts be heavy, for the "Age of Reason" is surely dawning.

Rumford Falls, Me.

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Apart from moral conduct, all that man can do, or may think he is able to do, to become acceptable to God, is mere superstition and religious folly.—*Kant*.



Written for "The Humanitarian Review."

## REVIEW OF "A FUTURE LIFE?"

Singleton W. Davis' Great Book.\*

BY W. F. JAMIESON.

**S**PIRITUALISM is an ever-interesting subject. The Christian Scientists decry it; Theosophists patronize it; the "world's people" laugh at it—then shudder! It is a demonstrated fact to millions, an enigma to many thinkers; a delusion to dogmatists. To the modern pulpit, it is a vexing problem. It is here, and must be reckoned with. The preacher of Christianity becomes a spiritual acrobat when he tenderly discourses upon immortality and avoids Spiritualism.

Mr. Davis is transparently candid in his treatment of the subject. As a philosopher, he considers "mere belief and opinions of little importance." He does not place himself in an attitude of antagonism to Spiritualism; but as an inquirer and lover of truth, he discusses mind, soul, spirit, energy, matter, as becomes a thinker and close observer.

Well does he describe man as a being who "thinks in childish terms." This fact covers a wide territory. It explains the persistence of every superstition.

"Any future existence," says Mr. Davis, "which is not either a continuance or a resumption of personality after death, is of no practical or personal interest to us."

Spiritualists and Christians both will agree with the author in this declaration, viz: That "immortality of the race" is a pseudo immortality, pleasing enough with some to atone for the complete extinction of the individual.

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\* A FUTURE LIFE? A Critical Inquiry into the Scientific Value of the Alleged Evidences that Man's Conscious Personality Survives the Life of the Body. By Singleton Waters Davis. Published by the Author, at 854 E. Lee st., Los Angeles, Cal. Price, 75 cents.



Because *A Future Life?* does "not attempt to prove that man is destined to a life beyond the death of the body, nor yet that he is not," the volume will not suit partisans.

I have read somewhere a superficial estimate of Mr. Davis' work by a would-be philosopher, that it was written to please all sides; whereas, if it had been said that it was written to displease every school except those who like to have a writer tell the plain truth as he sees it, that would be nearer the mark. When Mr. Davis says, frankly, that he does not "attempt to prove that man is destined to a life beyond the death of the body," surely that will not be pleasing to 3,000,000 of Spiritualists, nor 20,000,000 of Christians in America. When he adds that he is not writing his book to prove that man is *not* destined to live beyond the death of the body, the few thousand Materialists will be far from pleased. He enjoins the reader "to remember that this author did not create the facts." It is the truth, sometimes so unpalatable, which he seeks.

How long will it take Liberals, which term includes Spiritualists and Materialists, to honor the man loyal to truth—earnestly serving humanity?

A study of this book by Spiritualists, Materialists and Christians will be of incalculable benefit to them all; it will give them a good look into Nature's mirror; it will incline them to modify, to polish angularities; it will broaden their view and help turn them into liberal humanitarians. How narrow-visioned is a sectarian and a self-opinionated Free-thinker!

The author of *A Future Life?* gives a beautiful description of a natural resurrection. He furnishes more food for thought in one page—more clear explanation—under the head, "A Revelation by the Sun-God," an evolution of the resurrection theory, than can be found in volumes devoted to the subject. It ought to be read by a hundred thousand clergymen before next Easter.

In his chapter on "Re-incarnation," he wisely observes: "What one wishes to know is whether he shall continue, or



awake, after death the *same* person with remembrance and recognition of friends and relatives."

The author skillfully disposes of the "free will" problem of orthodox Christianity. He bows to no scientist as infallible authority, and with one sweep of his logic-scimiter convicts the great Haeckel of inconsistency and dethrones him from his lofty height as ruler in the realm of Monism. He proves Haeckel to be not a monist, but a theoretical "dualist." The logic of the author along here is a ringing sledgehammer on the anvil of truth. It is unanswerable. It has been said that science is the great iconoclast. Mr. Davis keeps close to science and proves himself one of the most effective idol smashers I have ever read. To those who have been worshiping at the shrine of the "Thirty Theses," this must be humiliating.

Mr. Davis closes the fourth chapter with the undeniable statement: "My contention (supported by facts, I think,) is that the belief of large numbers, or even all men, is no evidence either for or against the Spiritualistic hypothesis,"—which shows him to be a common-sense philosopher.

In Chapter V he reasons with all the dignity of a Grecian sage, on the grandeur of matter. As becomes a thinker, he does not hesitate to criticise "scientific arguments." Our author may not consider himself "an orator, like Brutus," but his central paragraph on page 66 is eloquent. The argument of analogy he shows is illogical; in fact if it has a major premise, unnecessary.

He does not "try to prove or disprove that man is destined to a life after the event called death, but to investigate [ah! that is the word, "investigate"; Spiritualists believe in it—the orthodox and the Materialist should] the grounds upon which belief in a future life has been and is now based, leaving each reader to judge for himself as to their efficiency." That is an attitude worthy of a thinker.

In Chapter VII, the author offers a sharp, short criticism of New Thought and Christian Science, then waives them into the background while he discusses Dr. Thomson Jay



Hudson's hypotheses. By his crystal-like reasoning, he shows that the strength of Hudson's logic is measured by its weakest link, confounding an appearance with reality. He points out the fact that there is too much *assuming* on the part of would-be logicians. "The other side" can do some assuming.

For his logical reasoning, Mr. Davis deserves the thanks of every thinking mind. As he pithily states: "The first rule of correct reasoning demands that the premises be absolutely *true*." If that were the practice, sermons, lectures, books, magazines, journals, would be fewer—and more valuable. The winnowing would be cyclonic; but the aftermath, impressive, golden silence for nine-tenths of the teaching now supposed to be profound, should be hailed by a race suffering from verbosity.

No Christian, no Spiritualist, no Materialist, can read *A Future Life ?* without becoming a clearer thinker. This truly great book does what too many books fail to accomplish: adds to the store of human knowledge.

Next comes Chapter VIII—"Does Spiritualism Demonstrate a Future Life ?" The author's aim is to *critically examine* the grounds upon which it is based; to treat it candidly as an open question. Those scientists and philosophers who treat it as a closed question, no longer debatable, occupy a very weak position.

I consider Spiritualists, with few exceptions, a liberal-minded people; but many of them make the same mistake of *assuming* that Spiritualism is a demonstrated fact. For twenty-five years I, too, held this view, and was one of the most zealous advocates of Spiritualism, converting three clergymen in joint public discussion. It was no easy matter to change my view—not to one of dogmatic denial, but to the attitude of a scientific investigator.

Some of Mr. Davis' readers [of the earlier papers in *The Humanitarian Review*] thought that he was trying to prove "that there is no future life." The author corrects this false impression, thus: "The object of this discussion is *not* to prove the negative proposition that there is no continuation



of personality and consciousness after bodily death, or even the affirmative one that 'death ends all,' but is a critical inquiry as to the validity of the evidence and arguments upon which the past and present belief in the doctrine of post mortem life originated, persists, and is promulgated and defended."

As a liberal thinker, he goes so far as to declare that the investigator may discover a "rock of science" upon which knowledge of a future life "may be solidly erected."

Carefully he states the strongest affirmations of those believing in a future life and weighs them.

His Chapter X, "The Question of a Future Life from the Scientific Standpoint," is a gem in literature, the distinctions are so clear-cut. A great deal that is held to be science, and which confuses so many minds, especially theologians, "conceptions of what *is* and personal opinion of what *ought to be*." As he remarks, mere belief is not science, and it is deftly shown that science is not hypothesis, theory, faith, belief, but is as unchanging as reality itself. He further proceeds to show that there is much pseudo science; there are people who believe they know, but do not know.

At present the multitudes follow the ignis fatuus of faith and meet the fate of the man in the desert pursuing the mirage. If mankind were governed by the principle cited by our author, the race would be saved millions of heart-aches, namely, that conduct should be governed by knowledge, not belief. As he says, "We should continue our inquiry until we *know* that we *know*! That is science."

That is what I call hard-pan—a veritable Gibraltar of reason.

"Science, like nature, which it represents, is severely and unfeelingly exact, and sets forth the absolute truth utterly regardless of consequences." So declares our friend.

Note the grandeur of almost his last words of the 168 pages: "I find absolutely no facts upon which can be based a *knowledge* that a future life is a certainty, or that it is a



probability or even a possibility, and yet this does not positively *prove* that it is not."

It is an intellectual refreshment to read an author like this. He gives the reader something on every page to think about, to read and re-read and even study. The book is a brave avowal throughout.

Pentwater, Mich., March 26, 1908.

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## NOTES ON THE BIBLE, SUNDAY, ETC.

BY MRS. C. K. SMITH.

ROMAN Catholic priests know the meaning of Bible texts and how they came to be in the book better than the Protestant clergymen do. There are texts from which excellent practical sermons may be preached, seemingly beneficial to many who appear to need them. But those who endeavor to do right because it *is* right, need no dictation from a holy book or the "holy Roman empire."

Many years ago I heard a venerable and cultured English clergyman say that in early times Sunday was not considered a sacred day; that people attended service and immediately went about their daily affairs or amusements.

The clergy, like the physicians, would, if possible, dominate society, dictate to their fellow beings and have laws enacted to sustain their dictations.

Oliver Wendell Holmes is reported to have said that "the goodness of the men holding to ancient beliefs is the greatest obstacle to new truth," and that "the anchor of the church is fastened in the mud of legend and superstition—but it will hold a good while yet."

The fact that honest, good-hearted people may be mistaken shows that we should not judge of the correctness of their belief by their honesty of purpose. We should use our brains, exercise our reasoning faculties, judge for ourselves what is true or false, and not accept fallacies simply because some good man believes them to be truth.

San Diego, Cal.



## VIEWS AND REVIEWS

BY THE EDITOR.

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### **Jew and Christian in Fellowship.**

Sunday, April 12, the pastor and people of Temple Baptist church, of Los Angeles, and Rabbi Hecht and his people, of the Temple B'nai B'rith (Jews) met in joint session to hold a meeting in celebration of the Feast of the Passover. The following interesting report of some of the remarks are taken from the city papers:

When he introduced Rabbi Hecht, Pastor Burdette said: "In extending our hospitality to the congregation of Temple B'nai B'rith, we are following Baptist principles and practice. Banished from Massachusetts colony, Roger Williams—name beloved and honored of Baptists—went to Rhode Island, and there, in June, 1636, laid the corner-stone of a free state, a service to the republic which afterward was founded on the principles of civil and religious liberty, a service recognized in 1872, when Congress placed a memorial of this great Baptist in the national capital. At the beginning of the seventeenth century the Jews enjoyed religious liberty in but one country in the world, Holland. They had been driven from England in 1290, and endured a banishment of 364 years. Three years before they were permitted to return to England, the General Assembly of Rhode Island decreed that in that colony "all men may walk as their consciences persuade them, every one in the name of his God." Under this freedom, the Jewish congregation, Teshuat Israel, was organized in Newport, in 1658, with such liberty as they had not elsewhere in the world, not even in Holland where they were forbidden to speak or write disparagingly of the Christian religion, to make converts to their own faith, or to exercise any handicraft or trade. In



Baptist Rhode Island they labored under none of these restrictions, but were granted a religious liberty such as was enjoyed by other religious bodies. That congregation, Teshuat Israel, has remained undisturbed to this day, and it is but fourteen years younger than the first Baptist Church of Newport."

The preacher ("Bob" Burdette) made the following very suggestive remark—speaking of Jesus at the Last Supper:

"Did He see the people of the religion called after His own name, remembering the supper and forgetting Him who gave the feast? Did He offer this memorial prayer, that Christians, when the persecution madness arose in their hearts, might remember that their Master's first thought and first prayer on the cross was for the race which they persecuted, 'Father, forgive them?' We are apt to apply that prayer on Calvary exclusively to the Jews of that day. God knows, and all the world knows, how sadly Christian nations have needed its intercessory love and pleading, when their hands were red with the blood of the people of God. God hasten the day, when with the same and equal reverence men shall kneel before the majesty of Sinai and the love of Calvary."

¶ Roger Williams, a Christian, was "banished" from the Massachusetts Colony, not by infidels, deists or "anti-clericals," but by Christians. And it is a Christian preacher, Rev. Robert J. Burdette, the professional humorist, who here asserts that the "hands of Christian nations" have been "red with the blood of the people of God"—and this was far from being one of his "jokes." The agony and blood of Calvary, admitting the story to be literally true, was but a drop compared to a torrent as compared to the agony and blood of a million Christians slaughtered by other Christians for slightly differing from them in mere belief. Yet, according to Christian theology, the suffering on the cross is sufficient to atone for the sins of the whole world while the immeasurably greater suffering of a million others is of no conse-



quence in the sight of "the majesty of Sinai." Christendom has been hysterical for more than a thousand years over the story of the crucifixion of Jesus; but take a common-sense view of it, and it was not at all extraordinary. What man having a spark of humanitarian feeling in his heart and knowing that his death would redeem millions of human beings otherwise doomed to everlasting hell fire would not freely and voluntarily die upon a cross? Men and women have sacrificed their lives in thousands of instances to save even one only from infinitely less than eternal suffering. The death of pagan Socrates was far more heroic than that of Jesus, with his wail of despair, "My God! My God! Why hast thou forsaken me?" But when one has learned that Calvary—"the place of the skull"—is only the zodiacal sign *Aries*, the Ram, at the *head* of the grand man (see the signs in any almanac), where the sun, Jesus, "crosses the line" at the spring equinox, he ceases to become hysterical over the "sufferings" of "the Savior."

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### A One-Sided View of God.

On April 12, Mr. C. C. Eaton, Christian Scientist, delivered a lecture in this city, in the course of which he had this to say of "God:"

"God, the Divine Being, has not done anything to warrant theology's strange conception of Him. He never made a man sick, and he never killed any one or anything. He never sent death to rob a home of a loving parent or friends. He never tore a babe from its mother's breast. He never set a motherless waif adrift on the treacherous sea of adversity. He never caused a railway accident, a disaster at sea, a holocaust, an earthquake nor a cyclone. He never visited humanity with a flood, a drouth, a famine, a pestilence, a war, nor an epidemic of disease.

"We entirely misapprehend the divine nature if we think that from the presence of a just God there can possibly proceed dire calamities. These and all kindred experiences are



none other than the distressing concomitants, the iniquitous machinations of materialism—the bitter legacies of human belief, fear, ignorance and superstition.”

¶ If the events of nature are caused by the will of some supernatural being, and “God” is that being who causes the good, pleasing, happy events in nature, who causes the evil events above enumerated? If we credit God with the good events only, are we not logically compelled to believe in the existence of a personal devil who causes all the evils which Mr. Eaton mentions? If so, seeing that the evils just about equal the goods, are we not forced to acknowledge that in wisdom and power Satan is equal with God and as much entitled to be called omnipotent and omniscient? But Mr. Eaton flatly contradicts God himself if the Bible is “his word,” for he gives a great many instances in which he “sent” the very things Mr. Eaton mentions, and God declares positively that when evil befalleth a city that he, the Lord “hath done it.” See also Deut. iv:24; and xxxii:23—“I will heap mischiefs upon them,” etc.; and especially v. 39—“I kill and I make alive, I wound and I heal”; and verses 41-2; Josh. x:11; 1 Sam. xxv:38.

The truth is that the God of the O. T.; Jahveh, was a personification of the so-called powers of nature, both constructive and destructive, both good and evil—strictly montheistic, and symbolized by the sun.

### “Interrogation Points.”

The following is clipped from the *Los Angeles Times* of April 13:

“At Central Baptist church, last night, Arthur S. Phelps spoke on intellectual difficulties in religious matters, his subject being, ‘The Young Man and the Question Mark.’ He said: ‘Doubters are made, not only by skepticism in the home, but sometimes by forced religious training. Ingersoll is said to have laid his infidelity to this cause. Inconsistent examples of the religious life, and extravagant statements of narrow-minded teachers have caused considerable skepticism. A man told me that he was made an infidel by his Sunday school teacher saying that faith is contrary to rea-



son, and we can not entertain a faith that runs counter to it, and retain our sincerity. Our faith is consonant with reason, or should be abandoned for one that is. A sudden readjustment to unexpected scientific theories, such as the great evolutionary theory, has unsettled many a bright young mind. Young men must be shown that true theories can never be inconsistent with religious belief. The same God of nature and of life.

“Just as there are two kinds of professed Christians, the real and the hypocrite, so there are two sorts of doubters, the genuine, who is sometimes the best man in the community, and the pretender, who assumes a mask of unbelief in order to show that he is smarter than his father, or, sometimes, to dodge the pressure upon his conscience of moral and religious problems. An earnest doubter deserves real sympathy, and there are frequent references in the gospels to the unvarying sympathy and patience of Christ with honest doubt.”

¶ The above is a curious mixture of sense and nonsense. Note this: “True theories can never be inconsistent with religious belief.” That is, “young men must be shown that” religious *belief* is the standard by which they should judge of the truth or falsity of scientific theories? That’s really “funny.” Mr. Phelps must be a humorist! But, seriously, that is the same old doctrine of the Roman Catholic church which doomed Galileo to prison and Bruno to the stake. The genuine doubter, he says, “is sometimes the best man in the community.” Of course—but say *very often*. But it is not “sympathy” the genuine doubter wants; it is *liberty to doubt and express his doubts*.

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### “Christian Citizenship.”

At a meeting in Immanuel Presbyterian church, of this city, Evangelist J. Q. A. Henry (Baptist) preached a sermon, of which a *Times* reporter says:

“Dr. Henry explained the meaning of Christian citizen-



ship and made a plea that Christians exert themselves and make their citizenship known and felt. He said that, in a land where heathens and infidels exercise the rights of citizenship, it is essential that every Christian take an active part in affairs that the cause of righteousness shall triumph.

“ ‘You should all exercise your right of the ballot,’ he said. ‘Yes, I know you women will say that you have not that right. But which one of you is not able to influence some man to vote in the cause of right? If I had my way about it I would see the ballot given to women; I have no fear concerning the result of such a course.’ ”

**¶** I have often wondered that the churches didn't favor the enfranchisement of women as a matter of political policy, for the vote of the women could be thrown to church interests far more largely than that of the men—for women are two to one man church workers; yet the woman suffragists are for the most part Rationalists, Spiritualists and liberal Christians, against whom their ballots would be cast if all women could and would vote upon questions involving religious liberty or State aid to the church.

Though I have been in favor of woman suffrage for more than forty years, when I look back upon the history of our country I can see that it is, as Christians say, “providential” that women have not been privileged to vote before being weaned from their fanatical allegiance to the church and released from the hypnotic control of the clergy; for otherwise we should have a union of State and church, with the church as the senior member of the copartnership, and our constitutional guarantee of religious liberty would have no existence.

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### **A Catholic Bishop on “Modernism.”**

At St. Vibiana's Cathedral yesterday morning, Bishop Conaty preached on “Modernism.” and the Pope's recent encyclical. Modernism, he said in substance, is not to be confused with modern science or progress, nor with intellectual development. nor scientific, historical or biblical re-



search. It is the grouping of the theories of certain scholars, especially Catholics, whose efforts to reform certain methods of instruction and to harmonize church teaching with un-Christian higher criticism have led to emasculation of doctrine and, in final analysis, destroy all that the church stands for.

"Catholicity is built upon belief in God and Revelation," said the bishop, "on Jesus Christ, and the visible church commissioned to teach men, to administer the sacraments and to exercise authority. Modernism denies reality to these, says that God's existence is unknowable to human reason and can not be the direct object of science or history, that reason is limited to things of sense. Faith is more than religious sentiment. It is God's gift a conviction from reasonable evidence. By the modernist theory man makes his own religion, and one religion is as good as another.

"Modernism strikes at Christ's divinity and destroys the doctrines of the Incarnation, the Redemption and the Resurrection, and holds that scholarship deals only with the 'historic Christ,' a Christ without divinity. It destroys sacraments and priesthood by asserting that all spiritual authority comes not from Christ but from the people, and asserts that the Church but grew out of the individual's need to communicate his faith to others and the need of organization for protection and propagation."—*L. A. Times*.

¶ Re-read the last sentence in the first paragraph of the above extract and notice how a "learned bishop" can jumble things when trying to explain. Notice that his bigotry throws a fling at higher criticism by calling it "un-Christian." Who are the higher critics? None other than members of Christian churches, with few exceptions, and the brightest, best educated and least bigoted intellects within the church. If they are un-Christian, who or what is the authority for so classing them? If it is their biblical criticism that is here called un-Christian, on what grounds can criticism of any kind be classed as either Christian or un-Christian? Ah! I have it: Christian criticism is orthodox whitewash. It is



scholarship prostituted to sophistical veneering of biblical false history in the interest of legendary orthodoxy. The bishop's assertion that "faith . . . . is God's gift, a conviction from reasonable evidence," puts Mr. Conaty into a box. If faith is a gift from God, then God is "a respecter of persons," for many have it not who are morally more worthy than many that have it; and those not so favored should be held blameless for their lack of that which Omnipotence has capriciously refused to give them. And, if the bishop believes that faith is "a conviction from reasonable evidence," he is in the camp of the Rationalists, for the chief cornerstone of Rationalism is the principle of basing "faith," or belief, upon "*reasonable* evidence" instead of unreasonable so-called revelation. But, the "Modernism" which is objected to is on the part of "especially Catholics."

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### **"New York's Worst Citizen."**

An exclusive dispatch to the *L. A. Times*, dated New York, April 12, says:

In a sermon today the Rev. Dr. Madison C. Peters bitterly attacked Trinity Church corporation, describing it as "New York's worst citizen," and "the wealthiest and most mysterious monopoly in the world."

The value of its real estate alone in New York is estimated, he said, at anywhere from \$40,000,000 to \$100,000,000, and its revenue in rents is second only to the Astors.

After telling how through legislative jugglery the title of the lands, deeded originally to "the rector and inhabitants of New York City in communion with the Protestant Episcopal Church of England," were transferred to "the rector, church wardens and vestrymen of Trinity corporation in the City of New York," Dr. Peters said:

"Today there is no more mysterious order in the world. for no one but the rector, the vestry, the warden and the controller know where the money goes, and for nearly one hundred years no officer has ever made to the communi-



cants of Trinity, to whom the property ostensibly belongs, any accounts of his stewardship.

"The corporation has been absolutely impervious to all attacks of the newspapers and magazines and the efforts of the Legislature to find the reason for the whole mystery. The 7000 communicants of Trinity parish have no more voice in the management of the affairs than they have in St. Patrick's Cathedral. It is the closest corporation in the world.

"Trinity paid in taxes alone in 1906 \$81,412.03 indicating an assessed value of \$18,000.000, on which it pays taxes, but Trinity's favorite leases provide that the tenants shall pay all taxes or assessments and make all repairs. Behind this useful clause much wealth is in hiding.

"We know that the rector gets \$25,000 per annum a free house and perquisites, which makes his income about \$50.000 a year, to preach only occasionally the gospel of Him who, when on earth, had nowhere to lay His head."

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### **Longfellow on Darwinism.**

What is the secret of the profound interest which "Darwinism" has excited in the minds and hearts of more persons than dare to confess their doubts and hopes? It is because it restores nature to its true Divine manifestation. It is that it removes the traditional curse from that helpless infant lying in its mother's arms. It is that it lifts from the shoulders of man the responsibility for the fact of death. It is that, if it is true, woman can no longer be taunted with having brought down on herself the pangs which make her sex a martyrdom. If development upwards is the general law of the race; if we have grown by natural evolution out of the cave-man, and even less human forms of life, we have everything to hope from the future. That the question can be discussed without offence shows that we are entering on a new era, a Revival greater than that of Letters, the Revival of Humanity.—From "The Poet at the Breakfast Table."



# THE HUMANITARIAN REVIEW

DEVOTED TO

Study of Mind, Ethics and Religions by Scientific Methods

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[No. 5.]

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EDITORIAL DEPARTMENT.

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BRIEF PARAGRAPHS.

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¶ 54th STREET.—Note the *New Address*.  
"The Review" is still published at the same place on the earth, but at a different place on the map. In other words, the city authorities have rearranged the street numbers and names so that the name "Lee" has been eliminated and the number 54th adopted. Address all mail intended for this of-  
to No. 854 E. Fifty-fourth st., Los Angeles, Cal.

¶ He that knows little seldom says "I don't know;"  
the ass that brays the loudest has the longest ears.

¶ When you find trees that forever grow upward without limitation of height, you may reasonably expect to find that "eternal progression" of man that Spiritualist dogmatists preach but do not prove.

¶ When you find a forest in which the trees are all free from knots, parasites and diseases, absolutely symmetrical, of precisely the same size and exactly alike, you may reasonably expect to find a perfected



human race. But the natural law is variation and similarity without sameness.

¶ A Freethinker is one who is free to think for himself, without restraint of belief in any supernatural revelation of things unreasonable.

¶ A Liberal is one who is willing that others shall be as free as he himself desires to be to have and express opinions, especially on questions of morality and theology.

¶ One may be a Freethinker and not be a Liberal; for he may think for himself but not be willing that others, especially his opponents, should be equally as free as himself in this respect.

¶ One may be a Liberal and not be a Freethinker; for he may be perfectly willing that others shall have and express their own opinions and yet not think for himself and freely express his opinions.

¶ To be a Liberal Freethinker is much more than to be merely a Freethinker or merely a Liberal; for to be such one must both think for himself and freely express his opinions and grant to others the same liberty.

¶ An Agnostic is not, as some unfair opponents assert, one who professes to know nothing about *anything*, but one who confesses that he knows nothing about any super-human personal beings or any life after death of the body, and does not believe that anybody else *knows*.

¶ A Rathonalist is one who relies upon reason and not revelation as to moral conduct and all that is knowable. He is always a *free thinker* though he may not profess to be a "Freethinker"; and he is usually liberal in theory and practice though he may not profess to be a "Liberal." As to the existence of superhuman beings or of disembodied spirits, often he is agnostic, though he may not label himself "Agnostic."



## REPLY TO MR. WADE'S LETTER.

¶ On pages 182-3 is a letter from Mr. A. E. Wade written to confute some editorial remarks in the March number of "The Review." I have numbered his principal statements and my replies correspondingly, and the reader is asked to read both articles connectedly as numbered.

¶ 1. Mr. Wade has a theory—that Jesus was resurrected as a spirit and not bodily, and so to sustain that theory he tries to explain away this quotation. That is the method of the sectarian: to reject whatever is contrary to his peculiar tenets in the "infallible revelation." But there is no more reason for rejecting as spurious this and the many other texts which plainly teach and tell of material resurrection than there is for rejecting as spurious all that relates to the the bodily resurrection of Jesus. The word "resurrection" is applicable only to the idea of a rising up out of the grave. I am not stating that *I* believe in bodily resurrection, but that the N. T. teaches it.

2. I deny that there ever was such a man of flesh and blood as the hero of the Pauline epistles, or that there is any real (profane) history of such a human being as Saul or Paul. He is a nature-myth, just as are Moses, Samson, Jonah and Jesus and his disciples. The very change in his name shows a mythical element: Abram, Abraham; Jacob, Israel; Jesus, Christ; Saul, Paul—winter, summer. Paul is the "hero," the chief character, not the author, of the epistolary literature formerly ascribed to him, but now by Christian critics nearly all admitted to be of unknown origin.

3. Indeed it *can* be doubted, for it *is* doubted—entirely disbelieved by many intelligent people. The alleged "fact" even if true, is no evidence that Paul *objectively* saw a miraculous light or heard a voice from the sky. He may have himself believed that he did (just as a fever or a delirium-tremens patient,



or a hypnotized person, believes he sees and hears when he does not), and the effect on "his whole life and character" would be the same as it would have been had he actually saw and heard objectively.

4. No matter how much "he was convinced," it proves nothing; the entire human family have been "convinced" that the earth was flat and stationary, but they were mistaken, just as Paul may have been.

5. That "the gospel of Luke was written wholly from tradition," I will not deny; but what better can be said of the other three gospels? And so far as the writings assigned to Paul referring to Jesus are concerned, they are no better. "Paul" never saw Jesus and confesses that his opinions of him, especially of his resurrection, are based wholly on the reports of others—mere "they say" evidence.

6. It is far from "plain" that any such "remarkable man" ever lived, or was crucified, or rose from the dead bodily or spiritually. Comparison of the gospel stories with Egyptian sun-myths convinces *me* that Jesus and his miracles, his death and resurrection and his disciples, are poetic personifications of the sun, the year, the zodiacal signs or constellations, the seasons—the natural phenomena of any one year—ascribable to inmates of the Alexandrian monasteries—Egyptian mythology given Greek and Hebrew "local color," as fiction writers say.

7. There is nothing in this. Credulous believers in witchcraft and miracles believed not only that the thaumaturgist could pass bodily through closed doors and make himself invisible at will, but could fly through the air, transform himself into a beast, etc.

8. If we may account for some of the reported sayings of Jesus by "supposing," why may we not account for all the N. T. stories by "supposing" that the alleged witnesses of the wonders were mistaken?

9. If Luke did so, so did Paul. In Mr. Wade's



last sentence he completely acknowledges that I was right in contending that the resurrection of Jesus was believed to be material and not "spiritual."

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### BOOK NOTICES.

*Natural Salvation: The Message of Science.* Outlining the First Principles of Immortal Life on the Earth. By C. A. Stephens, M. D. The Laboratory, Norway Lake, Maine. 12mo, pp. 237, cloth.

¶ Up to the present, I have not found time to give this book such a thorough reading as is necessary before undertaking to review it, though it has lain on my table two or three months. Hence I can now do no better than say that so far as I have examined it, I have found it quite interesting, and mention the subjects treated in its several parts.

The book is briefly dedicated "to that greater new era of Humanity which Science ushers in," and is divided into five parts, following an introduction headed "Comment and Discussion," as follows: 1. *Natural Salvation: The Message of Science.* 2. *At the Darkest Hour: The Hour Before the Dawn.* 3. *Brain: a Still Progressive Tissue of the Human Organism.* 4. *The Human Personality: Its Composite and Dissoluble Nature.* 5. *The Intimate Causes of Old Age and Organic Death: Examined with a View to their Alleviation and Removal.*

*Discovery of the Soul: Out of Mysticism, Light and Progress.* By Floyd B. Wilson. R. F. Fenno & Co., 18 E. 17th st., New York. 12mo, cloth, pp. 247. Price \$1.00.

¶ This book is a New Thought production, and like such books in general, is more sentimental than scientific; yet, if one reads for recreation rather than sound instruction—for stimulation of the speculative rather than the growth of the investigative intellect—he may find this book pleasing and interesting. As indicating the aim of the author I quote his "Foreword": "An attempt is made herein to reveal the plane, [which] progressive man has obtained on his ascent toward freedom, and to throw light on the path leading through mysticism to the discovery of those unused powers within the soul which, duly appropriated, give expression to the divine in man."



## EDITORIAL NOTES.

¶ Uncle Sam's great battleship fleet arrived at the ports of Los Angeles April 18th and remained just one week. The fleet was magnificent, the city was in gorgeous array of flowers, flags, bunting and tens of thousands of electric lights; the officers and "men behind the guns" were *feted* to a surfeit, and the inhabitants of the city and its suburbs visited the beaches to see the ships at the rate of from 50,000 to 150,000 daily, many thousands going aboard the battleships to closely inspect the mighty floating fortresses. Whatever one thinks of the policy or economy of building and maintaining such a fleet of monster fighting machines, or of sending them on this long cruise, the successful performance of the demonstration, he must admit, will mark an epoch in the world's history—a demonstration right in line with this age of machinery and right on the plane of the world's present "civilization."

¶ The so-called "Church of Humanity," of Great Bend, Kan., is to hold a convention in that town on June 7, 1908, for the purpose of effecting organization and incorporation. In a letter from W. H. Kerr, asking me to publish a notice of this meeting, he impertinently says: "I wish you knew the discoveries this church is being organized to teach and would join it," etc. I do wonder if the "International Instructor" does not know that I know that he has made no "discoveries" at all, and that what he calls "my discoveries" were "chestnuts" 3,000 years before he was born?

¶ In a note accompanying the manuscript of Prof. Jamieson's "Review of *A Future Life?*" (page 160) the Professor remarks: "I never knew a writer to so fully express my own views upon that subject as yourself. There are millionaire Freethinkers who could give your magazine a lift. All that is lacking is the disposition to do that much good, and the lack compels you to continually work up-hill."

¶ If you have not already done so, you should *now* order one or more copies of the new book, *A Future Life?* as I did not print a large edition and the demand may soon exhaust it. The price is only 75c., postpaid, or \$2. for 3 copies.

¶ Please do not allow your subscription account to become past due. Rather than do that, send me 25c. at a time.



## CORRESPONDENCE

### SUGGESTIVE LETTERS TO "THE REVIEW"

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Lexington, Ky., April 6.—My previous experience in the lecture field has led me to the conclusion that the correspondence school is the best method we can adopt, under present chaotic conditions. I tried to get Putnam to adopt this plan fifteen years ago, through the national organization, but he disavored it on the ground of causing too much labor. Other correspondence schools of commercial import have made a success, and, with the number of Liberals in America, there is no reason why we cannot educate our young people through mail lessons and fit them for our propaganda within a few years. It is a big undertaking, but I feel equal to the emergency, and with proper support the school can be made to pay its own way in the course of two or three years. At present we have 11 pupils enrolled, but we ought to have a hundred in order to pay the cost of printing the lessons and examinations.

John R. Charlesworth.

[See ad of the school above referred to on p. 188.—Ed.]

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Minneapolis, Minn., March 23.—It seems to me that the person who wrote that the silent forces of all-wise nature will develop the race as fast as necessary without the help of man, was void of common sense. I have a great sense of all-wise nature, but I cannot see how wisdom can evolve and propagate new ideas without using the proper means to ends, any more than a blacksmith can shape the iron without an anvil and a hammer. The silent forces of nature gave us Thomas Paine and he thundered out his opinions of the Bible. Had he remained as still as "the silent power of nature," the *Age of Reason* would never have been born to educate lesser minds to see the great fallacy which the "church of God" had set forth as the very Word of God. For the good of the spread of Rationalism, too many



are leaving "the silent forces of nature" to pay the expenses of Freethought literature. "How shall they hear without a preacher?" is as applicable today as it was in the day of Paul. I long ago made a wide distinction between fatalism and determinism.

The Fatalist may, in his ignorance and carelessness, elect to rest at ease and to let the silent forces do the work of propagation, but the Determinist will show that he is a necessary part of nature, and that no propagations and no inventions of any kind can take place without him. While man is as subject to the laws of nature as the solar system, nature cannot dispense with the help of man in the work of writing, editing and printing for the dissemination of Rationalism. The silent forces of nature produce thunder, and the rightly-balanced men that they evolve will thunder at superstition, and will exert themselves to propagate Rationalism.

John Maddock.

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Chaffee, Mo., March 2.—The editor of "The Humanitarian Review," in commenting on the remarks of a Chicago *Herald* correspondent on Spiritualism, says: "In support of his proposition that man is a spirit, and not destroyed at the dissolution of the human body, he said it 'was demonstrated by Christ, for he appeared (in spirit) after his crucifixion to hundreds and they saw him beyond all question.' (1 Cor. xv:6). Now note that he wholly ignores the statement preceding this, in the 4th verse, which reads, 'and that he was buried and rose the third day'." [1]

Now, it is a fact (if there is any truth in history) that a man lived who was called "Saul of Tarsus," that he was suddenly changed or "converted" from a violent persecutor of "the new sect" (the Christians) to an ardent zealot of Christianity; he was arrested and brought before Pilate, and also before King Agrippa. [2] In his defense he said, "At midday, O king, I saw in the way a light from heaven, above the brightness of the sun." (Acts xxvi:13.) That Paul actually saw a light and heard a voice saying "I am Jesus



whom thou persecutest," cannot be doubted, from the fact that his whole life and character was completely changed from this time on. [3] He was so convinced of the resurrection from the dead that he wrote "we know that if this earthly tabernacle were dissolved we have a building of God, a house not made with hands, eternal in the heavens." (2 Cor. xv:14.) [4] As to the contradictory "words of Jesus" (?) found in Luke xxiv:35, it should be remembered that the gospel of Luke was written wholly from tradition. [5]

From the numerous accounts that were written, it is plain that a most remarkable man lived 1900 years ago, . . . . that he incurred the enmity of the leaders of the Jewish church, who finally accomplished his crucifixion, that his body was missing from the tomb, and that he appeared on the morning of the third day. [6] That he appeared in spirit and not in material form, is evident from the fact that he appeared and "vanished from their sight . . . . when the doors were shut." [7] . . . . . The contradictory words of Jesus recorded in Luke may easily be accounted for by supposing (8) that Jesus did actually appear as Luke says, that he showed his hands and feet, and in order to convince them said, "Behold my hands and my feet." These same disciples may have gone and reported to the others and said that he actually appeared, that he showed the identical marks of his crucifixion: "surely a spirit hath not flesh and bones as he has," and Luke wrote it, no doubt, as it was told to him. (9) The disciples all believed that his body rose from the tomb and they were ready to receive any statement calculated to establish a material resurrection without question or doubt.

A. E. Wade.

[See reply to above in Editorial Department.—ED.]

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Sawtelle, Cal., March 14.—On receipt of your book, *A Future Life?* I began at once to read it, and with much pleasure derived from its truthfulness. Your very able and honest criticisms of prevailing theories concerning a future life has also helped in a great measure to confirm the opinions I have had concerning the same. By your earnest efforts to discover if there is a life beyond the present for us to enjoy, you have been led to confess that you have found no evi



dence for it in any of the theories you have had opportunity to examine; but you have applied the best method for obtaining the knowledge, if it can be had, by inquiry, and by so doing presented the best example for others to follow who have something to learn; and which is a far more commendable method than that of pretending to know all about it and misleading others by trying to impart instruction on subjects upon which they have no knowledge themselves. Since I found opportunity to read your very interesting and instructive book and inquiry on the subject of a future life, I have spent most of my time in arranging, in as orderly way as I could, in manuscript form, my own views in regard to what and when our future life shall be, for I have become convinced that there is a future life for us all and that we shall after a final dissolution of our present bodies in due time acquire, in as natural a way as before, new bodies and come to experience in this world whatever conditions we have prepared for ourselves.

Gabriel Z. Wacht.

Pentwater, Mich., March 23.—*A little more slumber, sluggard!* "I have no right to disturb them," wrote your *nameless* Freethinker. Friend Davis, you left nothing of him except his name, and that you left blank! He, she or it (with apologies to the ladies, I take back "she") is nondescript.

Many years ago, in western wilds, I discovered the species—not much of a discovery—and gave it the name of "vapid." The Cause is cursed with such would-be-wise Freethinkers. How merciful in you to withhold his name! I wonder if "the great silent power of all-wise nature" ever "heerd tell on him," as old Sojourner Truth used to remark? And this man with the "contemptible beliefs," as you fittingly term them, closes his brain dribble, "With sincere respect for your worthy efforts to improve mankind." It has discovered that "the lowest grades of humanity are the happiest." How can it, then, have "sincere respect" for your efforts to "improve mankind"? It adds: "Let us trust to the great, silent power of an all-wise nature to bring all the world to a healthy maturity in its own good time."

Y-e-s? Stop the printing press, stop education, close all the public schools, shut the libraries, burn the books, destroy art, quit traveling, don't think! Leave everything to the "silent power of all-wise nature." If there are many Freethinkers like this, the church's curses showered upon Freethinkers are deserved.

W. F. Jamieson.



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## HUMANITARIAN PROVERBS.

BY SINGLETON W. DAVIS.

¶ FAITH, Hope and Charity: three lovely ladies.  
But all blind and not to be trusted in the absence of their common chaperon.

¶ Faith, though warm-hearted and sincere, leads her devotees along the shadowy by-paths of error oftener than along the sunny highway of Truth.

¶ Hope is a very affable lady, and all men follow her as long as they live and willingly die when she deserts them; nevertheless she is much of a flirt and leads some to success and others to failure.

¶ Charity is kind but indiscriminating; she smiles upon the undeserving and the deceiver as well as the deserving and sincere, and thus often defeats the ends of her kind intentions and self-sacrificing acts.

¶ Reason, grave and prudent, entices not by seductive smiles and kisses, but charms by her sincerity, worth and wisdom. She it is who is the rightful and trustworthy chaperon of the three blind goddesses, Faith, Hope and Charity: trust them only when under her care and guidance.

¶ "Gray hairs are honorable"—when they crown the head of an honorable character.

¶ The brain-organs of morality, like the muscles of motion, are strengthened by habitual use.

¶ "Honesty is the best policy;" but what is better, it is the best principle and a sister of Truth.



From The Literary Guide, London, Eng.

## HUMAN NATURE.

**The Study of which should be Pursued with the Enthusiasm Once Devoted to Theology.**

BY F. J. GOULD.

**WE** HEAR a great deal just now about the New Theology. Would it not be more to the purpose to have a New Anthropology—a new Science of Man? When I was about twelve years old I began the study of God, and carried it on passionately for more than ten years, and then I concluded that God was not sufficiently interesting. Since then I have pursued a study which seems to me the more rich, the more deep, the more wonderful, as it unrolls itself in daily experience and history; I mean the study of man, of Humanity. Even the gods become interesting as part of man's thought—that is, not for their own sakes, but because they show, as in a glass, the ideas and dreams of man himself. The Greeks who went to worship the god Apollo at the temple of Delphi lifted their eyes as they approached the building, and read over the entrance the simple words, "Know thyself." That is the business to which we should apply ourselves, with the enthusiasm once devoted to the knowledge of God.

The human soul may be viewed under the three broad aspects of Feeling, Thinking, and Will or Character. Such was the method of the old psychology, and no new theories appear to me to have improved on this scheme. Psychology is a vaster subject than theology, and in the present essay I can go no further than the first province of Feeling; and this may be divided into the ten instincts, or springs of action. We will begin with the least noble, and close with the noblest. We shall begin with the personal instinct, and



close with the social. We shall begin with hunger, and close with Humanity.

First, then, in our series of egoistic motives, we place

THE NUTRITIVE INSTINCT.

This is the brute passion which is always ready to rise up and overwhelm all lovely and precious things. Suppose that, for twenty-four hours, the people of the world were foodless. Before this day had lapsed to its bitter end, what would have become of our laws, our religion, our manners? How many of us would still be gentlemen and gentlewomen? How many of us would have degenerated into mere animals, or worse than animals? Is it not striking to think that, though this powerful instinct underlies our daily life, humanity can yet so far supply its claims, control it, and master it, that we are able to build above it our social order, our literature, our art, our science, and our ideals?

The hunger-movement—the desperate struggle for the bare necessities of life—has powerfully influenced the history of religion and politics. Take, for instance, the rise of the Christian religion. The Christian Gospel was the gospel of the poor. The legendary Christ was born poor. He opened his typical sermon with the words, “Blessed are ye poor.” The Christian prayer ran: “Give us this day our daily bread.” This was a gospel natural to a vast population of slaves, or people only just above the slave-level, and such were the people who first adopted the Christian religion in the Roman empire. In his “Introduction to English Politics,” Mr. J. M. Robertson observes that “The great social rectification, if it ever come, must needs be economic”—which essentially means what the Lord’s Prayer means by the prayer for daily bread. Immense European events centered round the same instinct; as, for example, the English peasants’ rebellion under Tyler and Ball in 1381; in the bread riots and Revolution of France in the eighteenth century; in the trade unions; the Owenite and Co-operative movement; in Socialism. What is the mean-



ing of the historic fact that for ages the proletariat have given so much effort and blood to the cause of bread? The meaning is that instinct is the basis of human nature. Satisfy it, and you pass on to civilization. The first guarantee of poetry is the loaf. Make your temple of science and art ever so glorious; let its towers rise in golden beauty towards heaven; you will call in vain to the worker of the town or village to enter the sacred house unless you first give him tools, and a sure employ, and a modest wage that fails not all the year round, and a pot over the fire, and meat in the pot.

Temperance is the discipline of this instinct. And why should we be temperate? Because intemperance wastes the common stock from which we all draw our sustenance. If a man wastes any of this stock; if he is extravagant and luxurious at his table, in his dress, his home, etc., he is, first of all, keeping himself at a low animal level of life, so that he is not an effective servant or employee of the community. Besides that, he is wasting the shares of his neighbors. Comte has nobly said: "Those who count themselves as masters of the wealth of which they are only the administrators ought not to forget that their brutal enjoyments are the cause of the unjust privations of other people."

The second personal instinct is that of

#### SEX.

It is superior to the instinct of hunger. It implies a second person. It may, indeed, be entirely egoistic. But another individual is involved; and, the moment you include the other person, you lay the foundation of a possible mutual service. What was instinct may become love. What was a poor grub may become a winged spirit living in the light of the sun as a thing of beauty. The best short statement of the history of sex that I am aware of is contained in about a hundred pages of Mr. L. T. Hobhouse's "Morals in Evolution" (vol i., chapters on "Marriage and the Position of Women" and "Women in the Civilized World").



There you may scan the salient points of the record—the first stage of confusion, when (as in Tibet or ancient Sparta) a woman is accessible to several men, or the husband is polygamous; the property view as in the Hebrew commandment against coveting a neighbor's house, wife, servant, or cattle; the Greek attitude, which kept the wife secluded, and found a brilliant place for the educated courtesan; the Roman respect for the matron, as illustrated in the admirable epitaph on a wife, "Never have I experienced a pain from thee except through thy death," yet with the significant accompaniment of slavery and all that slavery meant to the purchased women. Mr. Hobhouse allows that the Catholic Church assisted feminine progress when "it maintained with great firmness that the consent of the parties alone is the only thing necessary to constitute a valid marriage." As to the celibacy of the clergy, I am not one of those who see in it a subject for scorn or jest. I consider it was one of the most remarkable achievements in the evolution of morals that the Catholic Church should so far have subdued the riotous instinct of sex as to persuade tens of thousands of men to live in total sexual abstinence. Numerous exposures have made us aware that the instinct often surged up in rebellion, and that monks and nuns fell into "mortal sin." To be sure, it was no mortal sin. It was merely the cry of the human heart for love. But it is unjust to dwell upon the failures of the system when it can present so many triumphs. I admire also the power of the Catholic Church in making marriage life-long, and rarely permitting divorce. It is not that I agree with the refusal to divorce. But I respect the majesty of a Church which could so far induce men to subdue what is, next to hunger, the most violent of human instincts. The modern spirit must now take up the task where the Catholic Church left it. The course of evolution is clear. Divorce is becoming more and more feasible. Marriage is becoming more and more property and contract. We are on the slow way to the recognition of mar-



riage as a union which the secular law should in all cases register and safeguard, but which, in its essence, forgets questions of "rights" and "law" in the spirit of love and mutual respect.

The problem of management of the sexual instinct with a view to the production of a sound race seemed desperate enough to Darwin in 1871. In his "Descent of Man and Selection in Relation to Sex" occurs the oft-quoted passage:—

Man scans with scrupulous care the character and pedigree of his horses, cattle, and dogs before he matches them; but when he comes to his own marriage he rarely, or never takes any such care. He is impelled by nearly the same motives as the lower animals, when they are left to their own free choice, though he is so far superior to them that he highly values mental charms and virtues. On the other hand, he is strongly attracted by mere wealth or rank. Yet he might, by selection, do something not only for the bodily constitution and frame of his offspring, but for their intellectual and moral qualities. Both sexes ought to refrain from marriage if they are in any marked degree inferior in body or mind; but such hopes are Utopian, and will never be even partially realized until the laws of inheritance are thoroughly known.

The difficulty is that the very people who are thus inferior are most in a hurry to beget children, and in the field of reproduction "fools rush in where angels fear to tread." An author who has lately done good service in drawing public attention to the need of more rational control of the sex-instinct is Dr. R. R. Rentoul, of Liverpool. His work on "Race-Culture or Race-Suicide" draws the curtain from many tragic scenes connected with disease, prostitution, and lunacy. While Darwin laments the reluctance of the unfit to refrain from bringing children into the world, Rentoul calls upon society to step in and sterilize the degenerate. There can be little doubt that society will, sooner or later, make the experiment, beginning cautiously with lunatics and epileptics. The adoption of this physical remedy in the case of a small minority is quite consistent with a moral educative process in the general community. History and poetry alike testify to the capacity of woman at her best to discipline the instinct for noble ends. This



discipline is suggested in Dante's "Divine Comedy." The shade of man—Virgil—guides Dante through the Inferno and up the steep terraces of Purgatory. But when a happier flight is to be ventured, and the ten spheres of heaven lie in front of Dante's eyes, the lady Beatrice comes to his side—she whom he had known, a girl, in Florence; whose family he knew; whose house he had often passed, but who now represents a power that can raise herself and him to crystal glory. They stand on the topmost peak of Purgatory, and prepare to pass towards the light; and Dante says:—

Beatrice upward gazed, and I on her.

It is a short transition to

#### THE MATERNAL INSTINCT.

In an easily-misunderstood passage of his "Positive Polity" Comte applauds the Utopian doctrine of the virginity of Mary, and speculates whether, in the coming day, the procreation of children may not become more and more the office of woman, and possibly in the end entirely feminine. The hypothesis is, indeed, visionary, but stimulates to a perfectly rational reflection on the course of evolution. The mother was anciently regarded as a quite secondary agent—as, for example, in the Old Testament reference to Abraham, to whose seed the land of Canaan is given by divine covenant, the mother being practically ignored. The New Testament, as a famous picture by Rosetti reminds us, attained a higher level when it portrays the woman receiving the angelic annunciation, the father in this case taking the inferior position. The Catholic elevation of Mary was a further stage in the progress of maternal dignity. In our own day the voice of the more intelligent women is heard insisting that the procreation of children shall no longer be a mere accident of man's amusement or passion, but an act which shall come as the result of forethought, wholesome conditions of mind and body, mutual and cheerful consent of the parents—the woman deciding in the last resort, not in shrewishness or affecta-



tion, but because the man's love and respect willingly yield her in the privilege of Yes or No. Just for the moment it might seem to superficial observers that women, as a class, are tending towards a disinclination to motherhood. Among a certain section, no doubt, there is such a dislike; but this type is not the broad average—it is an inferior and degenerate type. Mrs. Laura Marholm's brilliantly written work on the "Psychology of Woman," while accentuating the feminist effort for emancipation, returns to the prime function of maternity as woman's highest work. In a vivid historic sketch she depicts the rise of Mary-worship and the development of the nun-ideal in the Middle Ages. Protestantism abandoned the image of Mary; Luther married a nun. Since then, during four hundred years, woman has been seeking to establish a new life and harmony. From the Renaissance till the nineteenth century the history of art exhibits a singular series of changes in the women whom painters portrayed. In social evolution, as in art, man has failed to arrive at a decisive ideal of womanhood. "Men," says Laura Marholm, "do not in the least know any more what to do with women." And women themselves often misdirect their new energy into unsuitable channels. But the energy is abundant and overflowing. Men (so Mrs. Marholm thinks) have lost the leadership; they are less virile than women are hopeful. But in what way will women express their conviction and their sense of liberty and progress? Laura Marholm replies:—

The best work which woman can create, and in which her productivity is complete, undiminished, and enduring, is the child. Of what avail is it to me that I am able to take the highest honors, have the slenderest waist, write the best books in which even something like a new thought occurs, if I have sickly children? In the children the mother's value is revealed.

This Norwegian lady—a woman of the world and a shrewd observer—has searched heaven and earth for a sure feminine foothold, and comes back to the fundamental instinct of motherhood. Only it must be the motherhood that shall



express a wife's care for humanity as well as for her husband. Mrs. Marholm does not, indeed, clearly indicate what kind of society motherhood is to bear children for, or what is the preferable type of man for father. We are all beginning to agree that woman is to be better educated. But for what end? And what are the children to be born for? These are questions which modern Church and politics both hesitate to answer; and they must be answered by Church, politics, men, women. Meanwhile one thing is happening which is prophetic of triumph to come: the more thoughtful and deep-souled women are awakening to the fact that the day of mechanical motherhood is past; that women, no longer suckling slaves for slaves, must leave behind the old world of war, competition, and ignorance, and, with the aid of the Best in man, bear children for a Better World.

The fourth motive-power in human nature is the

#### INSTINCT OF DESTRUCTION,

or the military impulse. Babylonian myth made the first act of creation an act of war. Marduk, god of light, struggles with Tiamat, the she-dragon of chaos, and out of her carcass makes the starry heaven and the green earth. Greek mythology figures the same contest in the labors of Herakles, which are largely destructive, as in the slaying of the Nemean lion or of the Hydra. In these legends we have a poetic representation of the first war—the war of man with external nature. Particularly was the primitive manhood called into play in the conflict with wild beasts. Christian piety is in the habit of thanking God for making the earth fit for the habitation of man. On the contrary, every act of salvation from natural enemies has been the work of heroic forefathers, who gave their ingenuity, energy, blood, and life to the service of humanity. In the early ages of mankind the instrument of salvation was the very instinct of destructiveness which is popularly supposed to be a nuisance or a vice. When we pass from the war



with nature to the war between man and man, a profoundly difficult problem arises. If we go with Tolstoy, we must condemn all war, and we must logically proceed to condemn all destruction of life. The influence of Tolstoy is most beneficent today in stemming the current of jingoism and militarism. But it would seem as if, in the past, war has had its uses in the making of civilization. Such an instance occurred at the battle of Salamis (480 B. C.), when the Greek fleet saved the West from slavery to inferior ideals and Persian tyranny. Another example was the series of conquests by which Rome reduced the peoples of Europe to a practical unity which survives and is constantly developing in the group of nations—Germans, French, Italians, Spaniards, British, with the American and Colonial communities. War, again, first enabled men to act in co-operation on a large scale. No other power was then available to move a vast host of men as one man, ready to bear hardship or to die for the common end—for family and country. We have had to wait till the twentieth century to see the dawn of a new co-operation which will organize peace and labor with the passion and loyalty formerly shown in the organism of war. Since the days of the Greeks and Romans wars of conquest have ceased to render help civilization; and the noblest wars have been those of defense, as of Spain against the Moors, of the Dutch Republic against Spain, of the American Colonies against Great Britain. The great democracies, working internationally; should seek now to transform the military forces into police for internal purposes, and a common navy for the preservation of peace on the seas of the world. But even in the peaceful spheres of life the instinct of destruction has still its effective scope. Every stone quarry is a witness to the destructive activity of man. Yes, but the aim is construction. Out of those torn and battered cliffs a town will be built. Some beautiful mansions will emerge from the blasting. The destruction of the rock may be followed by the



birth of some lovely temple of science that opens its gates to the happy people, and lifts its towers to heaven.

As in the physical world, so in the moral. An immense part of the business of social progress is destructive. Notice examples in English history—the dissolution of the monasteries; the execution of Charles I.; the repeal of the Corn Laws; the abolition of the compulsory oath or of compulsory vaccination. France has its Revolution; the fall of the Empire; the disestablishment of the Catholic Church. English Liberals demand the ending or modification of the House of Lords. Socialists plan the downfall of privately-owned capital. Rationalism, in the forms of Agnosticism, Secularism, Positivism, etc., implies a desire for the disappearance of theology. The destroying instinct has its noble uses in the improvement of external nature, of man, of society. The spirit of Herakles, who slew the lion and hydra, is still needed to rid the world of many a vested interest and many a corrupt system of government. But let us keep the object of the destruction clear. We take up the axe to put an end to the old order because we can see in imagination the coming of the new. “Revolution,” said Mazzini, “is only sacred and legitimate when undertaken in the name of a new aim upon the path of progress.” “Every true revolution,” he said again, “is the substitution of a new educational problem for the old.” Whittier, the Quaker poet, beholds the waster hewing down ancient institutions amid noise and heat, and he is at first afraid; and then—

I looked; aside the dust-cloud rolled,  
The waster seemed the builder too;  
Upspringing from the ruined old,  
I saw the new.

The age of industry has set in; the age of militarism is closing. The figure in the helmet, brandishing the sword, is becoming a skeleton and a ghost. The figure of the workman, grasping the tool, or tending the obedient machine, or perhaps holding the pen or brush, stands forth in manly vigor, with the ray of hope upon his brow. Here we have the key to modern history and politics.

[To be concluded in July number.]



For The Humanitarian Review.

## VALUE OF LYING.

BY AUSTIN BIERBOWER.

**W**E do a big business in lying in the belief that it serves good ends. The Decalogue is set aside because men think they can do better than tell the truth. Physicians think patients are helped by being persuaded that they are recovering, and they say so, no matter what one's condition. If they told the truth it would make men worse. Lying in the interest of health is, therefore, approved, and it deserves a place in ethics. If it saves life, men think they may use it unless they can get something better than life by telling the truth. Lying is an asset and a specific remedy—or believed to be such; and if it is a good thing, we should esteem the liar as we do the sage, provided he lies right. Men advocate truth and profess to adhere to it, lying only on the sly and believing it wrong; but if it is needful it is right, and the exceptions to truth should be recognized in our ethical code. What is best for man should not be condemned.

The latest religions use lying as their chief means. Christian Science consists mainly of this—attempting to persuade sick people that they are well, and miserable ones that they are happy. The “healer” is engaged mainly in convincing men of something which is not true, and in general in making life's ills appear less than they are. Their practice might be called the ministry of lying.

The same may be said of other religions, whether they “cure” by prayer, faith or hope. They would persuade people that their maladies are trifling and will not long endure, encouraging patients to throw away their crutches and act as if well; and they claim that this process helps. In other words, that their lying saves men. “Believe you are saved and you are saved” is the substance of their prescription, and men try to get well by believing lies.

What, then, are we to do with this lying? If it works the



good claimed, should it be given up, or should we get the facts and work them into system? If lying does so much, it is worth applying scientifically; and if we may not make men liars in everything, what is the proper function of lying, and what its limit?

Discrimination is needed between good lying and bad, and between what lying will do and what it will not. The religious, medical and social uses of lying should be formulated and people taught to lie morally. Heretofore, lying has been wild—undomesticated and uncivilized. There has been nobody to decide when men might lie properly. If lying brings such good results when well used and such bad ones when abused, there should be some means of learning when it is proper and when not, and of giving instruction in it. One can no more lie right than spell right unless he learns. We need expert liars, particularly in religion and medicine, not bungling ones.

There are only a few of the cases wherein lying is thought to be good. In politics, business, education and society, also the truth may injure, so that misrepresentation is deemed better. These cases might be systematized in a code for practice. If people are to lie they ought to be taught to lie right. The world has been lying too recklessly. Each has made himself a liar without license—stealing the privilege from society. Should one continue to lie on his own judgment, or adopt a well-considered creed or formula of lying? And might we not have even a ritual of lying, wherein men could be trained in the practice along with their devotions?

Lying being an approved process, it might be cultivated like wild grains and animals. As weeds are valuable when their uses become known, may not the vices be? If lying can be so useful, may not stealing, licentiousness and hatred be so? The world is doing too much which it has not decided how to do. It should put the vices into system as well as the virtues, and learn to do wrong things right and so turn wickedness into goodness!

Chicago, May 2, 1908.



## VIEWS AND REVIEWS

BY THE EDITOR.

**The Apostle of Agnosticism.**

THE following clippings have been taken from the London *Literary Guide's* review of a work entitled *Thomas H. Huxley*, by J. R. Ainsworth Davis, M. A.:

The world still suffers from an excess of loose and inaccurate thinking on religious matters, all the more pernicious because its effects are seldom realized. Probably no single writer of modern times has done more to expose theological fallacies and promote sincere and fearless investigation than Huxley; certainly no other scientist has spoken out with greater boldness and consistency. To pound a dogmatic absurdity into fragments was, in fact, a recreation to Huxley, and one which he took up with a relish and energy that proved disconcerting to his somewhat numerous opponents. And it was in no spirit of mischief, it was essentially in the cause of truth, that he entered on the anti-theological campaign which cheered his declining years. Some such course was, in a measure, forced upon him as a condition of that entire freedom from pre-conceptions under which alone progress in science can be assured. In his own words:—

I found that, whatever route I took, before long I came to a tall and formidable-looking fence. Confident as I might be in the existence of an ancient and indefeasible right of way, before me stood the thorny barrier with its comminatory notice-board—"No thoroughfare. By order, Moses." There seemed no way over; nor did the prospect of creeping round, as I saw some do, attract me....The only alternatives were either to give up my journey—which I was not minded to do—or to break the fence down and go through it.

The lucidity of Huxley's style is an obvious and important element in his popularity. He not only thought clearly, but, in addition, he spared no pains to make the



meaning of every sentence he wrote intelligible to every reader. In lecturing this quality served him in good stead, and gave him a distinct vogue among the working men, for whose welfare he felt so laudable an anxiety. The story of the cabman who declined to accept a fare from the man whose lectures had given him so much pleasure shows that Huxley's labors were highly appreciated. He was a model of what a lecturer should be — eloquent, witty, and intelligible, successfully combining imagination with scientific accuracy.

¶ Huxley's lucid style of expression and great care in making his expression clear were the natural concomitants of his clear thinking and pains-taking in securing for himself a lucid view of the subject of his study.

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### Sees Dawn of a New Faith.

From the Chicago "Record-Herald" of April 14th is clipped the following:

"Professor George B. Foster of the University of Chicago Divinity School, author of "The Finality of the Christian Religion," which created a sensation among theologians because of the unusual views advanced, has fired another shot into the ranks of the orthodox ministers. In an article on "The Religious Basis of Ethics" in the current American Journal of Theology, issued yesterday from the university press, he expresses the opinion that Christianity is undergoing a crisis which may destroy it, to make room for a new faith.

Professor Foster declares that christendom is witnessing the death of the traditional Christianity and that the deepest doubters have been forced by their consciences to question Christian ideals. Many thinkers are coming to look upon the orthodox ideals as "grinning and grotesque ideals," he believes.

"To-day we are hearing much of the return to faith,"



he says. "Personally I am unable to see any such return—there may be indeed signs of a new faith, but no return. In my opinion Christianity is in the most grievous crisis of its history. I do not refer to controversy in the newspapers and on the street, but to the quiet, bitter battle which serious men are fighting out in their own souls.

"It may be objected that the old churches were never so powerful and active as to-day—never engaged so much in labors of love. But the question is whether all this is the blush of health or the last flush of fever on the dying—whether its glory is the glory of her spring-time or of her autumn—whether the next season is her summer or winter. It is the dying of the old faith which western Christendom is experiencing.

"To be sure, they are not the deepest spirits of our day who are shouting, 'God is dead!' Many of them think that science has killed the old world, and that they can dwell in the embrace of every pleasure. They think that they are now free from what once fettered them, from what never was, therefore, high and holy to them, but only an alien commandment. Many of them think that, because the traditional redemption is in many of its features indefensible, they can fling conscience to the winds. Such people, I say, are not the most serious minds of our day, who are in the midst of the fray over the ever-vexed question as to the religious basis of morality.

"The deepest doubters of our day, rather, are those whose very consciences themselves are precisely the forces, which have given birth to their doubt—and that deep doubt is, not now with reference to dogma and cult and organization of a historic church, but whether the ideals which were sacred to the fathers are real Gods worthy of all adoration, giving stimulus and direction and goal to life, or whether those ideals are grinning and gro-



tesque idols, in the gloom of ancient temples, and which can endure no sunlight of modern moral thought."

¶ Of course, it depends altogether on what the professor means by the word "faith" whether there be any "signs of a new faith" dawning upon christendom in this day of the scientific dispensation. If by "faith" he means simply a belief in metaphysical affirmations unsupported by facts of objective observation, the "signs" are misinterpreted: but if he means by "faith" a system of principles of right human conduct revealed by science, probably the professor reads the "signs" correctly. We need no new superstition to replace the old one of pagan Christianity.

### A Prophetic Confession.

An Associated Press dispatch dated Milwaukee, April 18, says:

"The disestablishment of the Catholic church in Italy within a few years was predicted by Rev. Sebastian G. Messmer, archbishop of Milwaukee, in an interview today.

"'I would not be at all surprised,' said Archbishop Messmer, 'to see a disestablishment of the church in Italy within a few years. From late indications, I believe the government is intent upon the same action that has taken place in France. The government for years has been the enemy of the church. Catholics in Italy by papal decree are barred from voting on national questions, and there is no one in the government favorable to the church. It is true,' said Archbishop Messmer, 'that a large portion of the people of Italy seem to be drifting away from the church, many of them into infidelity. This is due to two causes. First, to the fact that in the universities and other higher institutions, free thinkers are apportioned to professorships and the work of the so-called German philosophers, which tend to in-



fidelity or at least to a denial of Christianity, are translated into Italian and taught in these institutions. Thus infidelity is being sown broadcast among the upper classes. The second reason for the religious indifference—and here I am speaking only of Southern Europe—is the neglect of the clergy to give the people proper relief in legislation. The people are ignorant of the principles of their religion. They don't understand it, they have gone to church from habit and not from principle, and consequently they have drifted away since the anti-religious sentiment has gone abroad in the land.' ”

¶ That "the people [in all christendom] are ignorant of the principles of their religion and don't understand it" and "have gone to church from habit and not from principle," is "truer than preaching" or the gospel either. Their religion is not to be understood—not masticated as wholesome intellectual food, but swallowed whole like a poisonous pill. And they have formed the habit of going to church from mystic suggestion and superstitious fear; they have attended church, not for the purpose of moral improvement, but for three other reasons: for social enjoyment, for approbation of others, and to escape hell hereafter. It is not "anti-religious sentiment" causing them to drift away from the church, but scientific enlightenment guiding them out of the shadowy by-paths of superstition onto the sunny highway of a more highly developed reason.

### **Not His Kind of Charity.**

In a sermon before a Chicago audience on April 23, Archbishop J. J. Glennon remarked as follows:

“There are today philanthropists—so called—who believe that by giving the people libraries, that they might study our present day philosophy, that they are accomplishing great good. And there are others who spend their time in social settlement work or lecturing on the child problem.

“Constantly they seek notoriety. Let them go on giv-



ing away their libraries and establishing their social settlements, but I want you to understand that philanthropy divorced from Christ is not charity.

"And I say, my friends, that the philosophy taught in your schools and universities today is just as brutal as it is repugnant. This philosophy of evolution, emanating from the brain of Darwin and Spencer, makes for brutality and retards progress. What is the use of struggling if there is nothing to be attained? Where is there an appearance of charity in this system? The strong succeed and the weak perish."

¶ What worries the archbishop is the fact of the Catholic church not getting all of the plums. His statement that "this philosophy of evolution, emanating from the brain of Darwin and Spencer, makes for brutality and retards progress" is the exact opposite of the truth. The "charity in this system" which this blind leader of the blind cannot see and sneeringly asks where it appears, consists (in the language of evolution science) in kindly supplying the environment necessary for higher development of both the strong and the weak. And "the philosophy taught in our schools" is of course "repugnant" to the priests, just as the light of day is repugnant to moles, bats and wolves.

"Philanthropy divorced from Christ is not charity." Nonsense. But gifts as bribes to Heaven are not charity.

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### **Honesty Strained for Christ's Sake.**

"Church colleges that seek aid from the Carnegie Foundation Fund are required to show that the institution is not denominational. As several of the Methodist colleges have been placed on the Carnegie Foundation list the changes required in their charters has created criticism on the part of members of the denomination, and considerable discussion of the educational situation was a part of the proceedings of the Methodist conferences last week."



**FROM MY EXCHANGE TABLE.**

(SELECTIONS BY THE EDITOR.)

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**The Agnostic.**From *The Searchlight*, Waco, Texas.

"Of course there are exceptions to all general rules, but if people would take pains to ascertain the real facts about Agnostics, they would find that, as a rule, they are even-tempered, kind-hearted, disposed to charity, lovers of justice and fair play, honest, industrious and frugal. They are seldom very rich and rarely very poor. They are too conscientious to amass wealth and too industrious to become paupers. They are generally self-supporting because self-reliant, not depending upon any supernatural guidance in the conduct of their affairs. I have long observed that, in business, they are honorable, truthful and in every way trustworthy. They feel that there is no such thing as forgiveness without restitution, and that they must stand upon their own worth and merit before their fellow men. They are lovers of home and idolize their families. They love peace and are fond of their friends. They sympathize with the distressed and downtrodden, hating all forms of tyranny and despotism. Such people like to live; they wish to live long, and many do as a natural result of having lived well."

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**Monument to Rousseau.**From *The Humanitarian*, London, Eng.We quote the following from the **Times**:—

Mrs. Frederika Macdonald, of 144 bis, Boulevard Montparnasse, Paris, in a letter dated February 3, informs us that a public subscription has been opened in France, under the patronage of MM. Dubost and Bris-





son, the Presidents of the Senate and of the Chamber of Deputies, and of M. Briand, the Minister of Justice, for the erection of a statue to Jean Jacques Rousseau at Ermenonville, where he died on July 2, 1778. The Government of the French Republic has decided to associate itself with the enterprise by a subvention amounting to half the entire cost. Mrs. Macdonald thinks that there must be many people in England who would wish to contribute towards this monument to a "constantly persecuted, constantly calumniated, but constantly serviceable philosopher."

There must, we think, be a good many humanitarians who would wish to join in this act of homage to the memory of Rosseau, from whom more than from any other man, the modern "nature" movement, including the modern "humanitarian" movement, originated. "He revolted" as one of his critics has said, "against the false civilization which he saw around him. He was penetrated with sorrow at the shams of Government and Society, at the misery of the poor, existing side by side with the heartlessness of the rich. He lays great stress on the **earliest** education. Educate the heart to wish for right actions; before all things study nature. The chief moral principle is, **do no one harm.**"

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### **A Pre-Adamite Moses.**

From *The Truth Seeker*, New York.

"Six thousand years ago," began the Hon. Robert Lamar of Missouri, in a speech on the Naval Appropriation bill in the House of Representatives, April 11, "six thousand years ago the command was given to Moses and written upon tables of stone, 'Remember the Sabbath day to keep it holy.'" The Hon. Mr. Lamar must have been indulging in some original and independent research. His chronology would surprise the late Archbishop Ussher, the man who is responsible for the



dates in the margins of the Accepted Version of Exodus. A statement of the grounds of his belief that Moses lived six thousand years ago would be welcomed. According to biblical chronology, supposed to be specially inspired, the creation took place only 4004 B. C., and before Moses appeared many patriarchs of great age lived and died. We cannot admit that "the command was given to Moses and written upon tables of stone" earlier than 2500 A. A. (meaning After Adam). Mr. Lamar was whooping it up for a District of Columbia Sunday law when he made the statement under criticism, evidently supposing that "the Sabbath day" commanded was the first of the week instead of the last. We are led by this and other parts of his speech to wonder whether Missouri sends her best men to represent the people of the state in Congress, for despite the services the printers have rendered him in straightening out his language, the performance exposes something not far from illiteracy. There are doubtless thousands of Christians and some Freethinkers who do not know whether Moses lived six thousand or four thousand years ago, or not at all; such information is superfluous to the average citizen, but we do not believe there are many men who would venture to found an argument on what God said to Moses without looking closer at the date when the communication is supposed to have taken place. The hon. gent. began with Moses, but ended with Bryan, described as "an example of all these Christian virtues," which have "endeared him to a greater number of American citizens than perhaps any other one man in the history of the country," and which "will elect him the President of his country and land him in the White House in 1909, a Christian President of a Christian nation." Justice Brewer should proudly step up and shake hands with the Ozark statesman, the gentleman of great learning from Missouri, who has confirmed his dictum that this is a Christian nation.



### Mind and Matter.

From the *Ingersoll Memorial Beacon*, Chicago.

"The problem of whether so-called mind is superior to matter or a product of matter, is fully answered by answering the one question: Does thought cause brain action or does brain action cause thought? In this form the question is simple, and all experience and observation unite in the conclusion that brain action produces thought, that the brain of man not only causes every feeling, however faint, and every thought, however complex, but is the matrix (so to say) which coins all the formal knowledge of the world.

"The belief that 'mind' is superior to matter is, in our opinion, one of the fundamental errors of the world. It induces men to think that knowledge may be had by mere cogitation by individual 'minds' instead of through laborious research and experimentation by mankind at large. It tends to encourage mental dreaming, in place of that energetic, surefooted thinking that alone leads to reliable truth.

"That mind is superior to matter is usually the boast of men who have paid but scant attention to the study of the natural sciences—to that knowledge that comes by the patient use of the physical senses of the student and of others of present and past times.

"Were it not for the quivering ether, men could not see. Were it not for air waves, men could not hear. Were it not for the more or less solid bodies of matter outside of man, he would neither taste, smell nor feel. And were it not for the play of material forces on man's organism, he would be as unconscious as a clod of common clay. And the fact that all thought, all feelings, all consciousness, are produced in the bodies of organic beings and by an inflow of external, physical forces, shows that the states of substance from which conscious feeling and thought arise are states of such organic beings, and nothing else."



Written for "The Humanitarian Review."

THE HUMANITARIAN VS.  
THE CHRISTIAN VIEW.

BY JOHN MADDOCK.

**W**HOEVER wrote the Christian creed  
Was void of common sense.  
Believe you must or else be damned,  
Is ignorance immense.

By physiology we know  
That minds (as well as race)  
By nature differ; hence all men  
Can't find a resting place  
In any creed made from the view  
Of any narrow sect;  
Nor would it be, from nature's view,  
Humane and circumspect  
To make the view of Peter, or  
The opposite of Paul,  
A standard of religious faith  
By which we'd stand or fall.  
'Twould be to say that reason should  
Give way to blind belief,  
And then we'd never know the truth,  
Nor give our minds relief.

The humane way to judge of all  
Is this (and it is true):  
Each one believes as he is formed—  
This science says to you.

Whoever wrote the Christian creed—  
A "Son of God," or man—  
'Tis clear enough he was insane;  
Deny this truth who can.

Minneapolis, Minn., April, 1908.



# THE HUMANITARIAN REVIEW

DEVOTED TO

Study of Mind, Ethics and Religions by Scientific Methods

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PUBLISHED MONTHLY BY

SINGLETON W. DAVIS, EDITOR & PROPRIETOR,  
854 E. 54TH ST., LOS ANGELES, CAL.

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Vol. VI.]

LOS ANGELES, CAL., JUNE, 1908.

[No. 6.]

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## EDITORIAL DEPARTMENT.

### BRIEF PARAGRAPHS.

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¶ 54th STREET.—Note the *New Address*. "The Review" is still published at the same place on the earth, but at a different place on the map. In other words, the city authorities have rearranged the street numbers and names so that the name "Lee" has been eliminated and the number 54th adopted. Address all mail intended for this of- to No. 854 E. Fifty-fourth st., Los Angeles, Cal.

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¶ Theologians assume to think they are making an invulnerable defense of the Bible when they say "we now know the six creation-days of Genesis 1st were not literal twenty-four-hour days, but six long geological ages." Let's see:— It is claimed for the Bible that it is a divine revelation. For more than 2000 years it has not revealed the truth about the days of creation, but has conveyed instead a silly falsehood, as admitted by the theologians. Then comes in the human revelation, geological science, to establish the truth and correct the misleading "divine revelation"! But even the six day-ages are not at all true to the geological order.



¶ An editorial writer in the Los Angeles *Times* recently wrote: "It must be hard on the near scientists who scoffed at the idea of a God, now that the real scientists declare their profound belief in Him." Who are the "real scientists" who now so declare? A "real scientist" who would declare his profound belief in a "God that came down in the cool of the evening to walk in the garden," would be a fit exhibit in a museum of fossils and mummies.

### A CRITICISM WITH A SEQUEL.

¶ Some time ago there appeared in a paper with the grotesque name of "The Truth About God" the following editorial allusion to the book *A Future Life*?

"I have just read a splendid work by Mr. S. W. Davis, entitled *A Future Life*? which I had hoped to be able to adopt as a text book to refute the evidences of a future life, but he spoiled it for that purpose by tincturing it with his Agnosticism. Authors should no longer try to ride two horses at once by producing a 'straddle' book to catch the trade of two or more factions."

What kind of a book is a "splendid" "spoiled" one? Mr. Kerr wholly fails to grasp the dominant idea of the book, viz: That the alleged evidences of a future life are inadequate. The author plainly states on the title page the object of his work to be, "A Critical Inquiry into the Scientific Value of the Alleged Evidences that Man's Conscious Personality Survives the Life of the Body," and in the body of the book he repeatedly warns the reader to bear in mind that he is not trying to prove that there is or is not a future life. Still, this founder of an atheistic church (!) objects to it because the author formulated conclusions in accordance with the objects of the work, viz: That all of the alleged evidences of a future life had been found wholly inadequate, but that this did not *positively* prove that there is no continuance of personality after death of the body. The



author thus prudently and logically admitted that there might be such a life the evidences of which were never "alleged" because as yet unknown.

Mr. Kerr has "discovered" that there is no future life, and so *knows* there is none. That is, he knows just as John Smith a few years ago knew that a telegram could never be transmitted 500 miles without a wire. And he has said that Robert G. Ingersoll if still living would be ineligible, and the editor of "The Humanitarian Review" was ineligible, to membership in the "Church of Humanity" because they had not learned that there is no future life! Too bad! But I am happy to know that the "International Instructor" and author of "My Discovery" so kindly assigns me to a seat on the dunce block with such good company as Col. Ingersoll and Prof. Huxley, who "spoiled their splendid work by tincturing it with their Agnosticism."

After printing the above-quoted accusation that I had tried "to ride too horses at once by producing a 'straddle' book to catch the trade of two or more factions," Mr. Kerr wrote me a letter asking me to print a special edition of the book with the "tincture" left out, for use as a text book in "the church"! It was bad enough to charge me with prostituting my work to "catch the trade of two or more factions," but the attempt to induce me to do that very thing I deem an extreme case of "adding insult to injury."

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### "THE HUMAN PRAYER."

"FROM 'THE CHOIR INVISIBLE'."

¶ In *The Open Court* (Chicago) for April, appeared a literary production under the above heading by the well-known Liberal writer, Prof. Thaddeus B. Wakeman, which I here reproduce by request of the author. I will preface the "prayer" proper by first giving *The Open Court* editor's introductory remarks, and



saying that the last paragraph by the editor is a very exact expression of my own relations to the poem.

¶ [ "Editorial Note: Mr. Thaddeus B. Wakeman, a well-known agitator of Liberalism and a leader in the ranks of humanitarian reform, sends us a prayer which has been formulated to replace the Lord's Prayer of Christianity. He makes the following comments with regard to it:

If it is anything at all, it is really the most important thing put in print for a *very* long time. It is the scientific solution many are after—but so simple and comprehensive that it will have to be grown *to* or *towards* gradually. It is too immense to be readily grasped.

In giving publicity to this prayer in the columns of *The Open Court* we do not imply that we deem it adequate to fill the place for which it has been intended, either with respect to the ideas which it contains or the form in which they are expressed. As to those matters we leave it to the reader to form his own verdict." ]

O World, O Man, and Soul of Me—  
The Endless All, Our *Three* in **One**!  
O let me live with love and joy—  
In Thee—In **Thee**!

So may I do for human kind  
All each should do in turn for me;  
So *Duty* meet with honest deeds  
And noblest mind.

O let me learn to know *The True*,  
So that my life may do *The Good*—  
So that my work may fruitful be  
The Ages through.

Thus may my Will as *Thine* be done,  
And so fulfil our highest end—  
As I in Thee shall ever live,  
And work as **One**!

So bring our Republic of **Man**,  
Our *Paradise* of *Earth* to be,  
For Each and All—for Me and All,  
As best we can!  
So **On** and **on**!—*For evermore.*  
*Amen—Amen.*



### MAKE THE BEST OF THIS LIFE.

¶ That one does not know or even believe that he is destined to enjoy eternal life is no reason for his being either pessimistic or immoral. Pessimism only shortens life and eclipses its sun of joy, and wrongdoing brings its own penalty in this life. In business matters and vocations pertaining to this life, all know that the enjoyment of the fruits of all their plans and labors will end at death; yet men in general proceed with their temporal affairs—their business projects and vocational activities—cheerfully as long as efficiency endures. And men recognize as a true business principle within this life, “honesty is the best policy.” We all admire the man of ninety cheerfully planting appletrees the fruit of which he does not hope to ever enjoy. He instinctively feels his indissoluble articulation with posterity and continues to perform his part as an integral unit in the great human solidarity. He recognizes that “all are but parts of one stupendous Whole, whose body” Humanity is, and Reciprocity “the Soul”!

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### DEATH OF PROF. LOVELAND.

¶ It is with much sorrow that I record the death of Prof. J. S. Loveland, of which I am informed just as the last form of this “Review” is being made ready for the press. He died, I believe, on May 28th. Prof. Loveland was one of the best known of the old-time Spiritualist lecturers and writers. He was a constant reader of “The Review,” being a truly broad-minded Liberal, and he sometimes wrote articles and letters for it. I was personally acquainted with him and esteemed him highly as a friend and an honorable and highly intellectual man. I am not sure as to his exact age, but believe it to be about ninety years.

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¶ New subscribers may have “The Review” till the end of this year, all back numbers of 1908 and a copy of *Eternity of the Earth* (a 50c. book) all for \$1.00. Tell your friends.



## BOOK NOTICES.

*Did Jesus Really Live?* A Debate held in Chicago, January 21, 1908. *Yes!* Contends Rev. Crapsey; *No!* Contends Mr. Mangasarian. Original Research Society, Steinway Hall, Chicago. A pamphlet of 90 pages.

¶ The book contains, besides the verbatim reports of the several addresses, portraits and brief biographical sketches of the debaters, Dr. Algernon S. Crapsey and Mr. M. M. Mangasarian, and an Introduction by E. Milton Jones, Vice President of the University Research Extension. The publishers announce that "two competent court reporters, well qualified for their work, were employed. From the joint notes of these, each contestant was furnished with a report of his part of the debate for revision, with the express understanding that nothing should be added to nor subtracted from their speeches as originally delivered. And here follows, approved by the debaters, sealed by the reporters and confirmed by the auditory, an authentic report of the discussion. It speaks for itself. Nothing is added, nothing deducted, nothing amended."

This is a very important publication, and should be read by every Christian believer and every Rationalist; and yet there is much weakness, apparent to me, in the arguments of both contestants, which is surprising in view of the well-known ability of both gentlemen. I cannot here, for want of space, elaborately prove and demonstrate the truth of this charge, but will simply say that Mr. Crapsey's argument from "antecedent probability," for example, is irrelevant. To prove that Christianity as a variant of the Jewish religion had an originator does not prove that Jesus was necessarily that originator; to assume that he was, is to beg the question. Jesus may have been (as I firmly believe he was) merely the ideal of the unknown author of the "original gospel"—the hero of the "sacred" romance. And it is a weakness in the argument against the historicity of Jesus in that Mr. Mangasarian failed to expose this *petitio prin-*



*cipii*; and omitting to show the mythological character of the personality of Jesus and of all of his miracles and associates, eliminated, in my opinion, one of the very strongest arguments against his historicity. But the little book is valuable as giving arguments for and against from the points of view of two able, educated and respectful opponents.

*Paths to the Heights.* By Sheldon Leavitt. M. D. Published by Thomas Y. Crowell & Co., New York. Pp. 270, 12mo. Cloth, gilt top, \$1.00 net; postage 10c.

¶ This is a New-Thought health book by a one-time "regular" physician, who has adopted psycho-therapy to the displacement of drugs except to some extent as aids to suggestion. The publishers say "every page presents some phase of 'new thought' or 'new theology,' many of which would have been deemed wildly heterodox a generation ago." and that "it is a *vade mecum* to all who desire to keep abreast of the best thought of both theology and hygiene,"

*Why I Changed My Religious Opinions.* An Address by Benjamin Fay Mills delivered before the Los Angeles Fellowship on March 10, 1908. Fellowship Publishing Co., 232 S. Hill st., Los Angeles, Cal. Pp. 16, price 10c.

¶ The author of this booklet was formerly a rather strenuous orthodox evangelist, but growing dissatisfied with the more absurd of the Christian dogmas, he has gradually left them behind in his advancement in the direction of a pure Rationalism. He says now, as a liberal religionist: "I can see that my former opinions concerning God, man and the universe had ceased to satisfy the demands of my intellect" and "the dictates of my moral nature."

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### Generous Offer.

AN intelligent, truth-loving friend of humanity and THE HUMANITARIAN REVIEW has given me \$100.00 in gold with the request that I send the magazine a year to 100 public libraries and reading rooms of educational and other public and semi-public institutions, of my own selection. But I shall extend this list to 200, if they will signify to me their acceptance of this offer, for I advertise to send THE REVIEW to such institutions for one-half the regular price.

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## CORRESPONDENCE

### SUGGESTIVE LETTERS TO "THE REVIEW"

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Springfield, Mass., May 12.—"The Review" is very welcome these days, and it is a great pity that the financial returns on it do not warrant its enlargement.

D. B. Stedman.

[Or warrant even its present size.—Editor.]

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### Review of the April "Review," etc.

San Diego, Cal., May 24.—I sent a copy of the April "Review" to a friend in the Philippine Islands—an excellent number. Besides the editor's always-readable words, communications appropriate. Good to have some fault-finding: anything but being let alone! The fault-finding gives evidence of having read the magazine, the same as praise. It would be a singular document that should please all readers. Every person who has ever loved a baby (and who has not?) will be amused with the grandfather's expressive poem. Was ever a blessing like "Little Joe Jim"? Many a baby does bring comfort to the home, as all babies should. Anyone who reads carefully "The Church and the Workers," by W. W. Collins, will be glad of its continuance in the May number. It is also pleasant to note the appreciative words of former numbers by Prof. Jamieson and others.

¶ "If every scholar on earth should say one thing and the Bible and Jesus should say another, I would believe Jesus and the Bible against the whole pack of them."

These words of the noted evangelist, R. A. Torrey, remind me of the pious old lady whom Josiah Allen's wife met at the Chicago World's Fair, who is reported to have said: "I always have said, and I always will say, that I'd rather believe the Bible any day than to believe the truth."

Nor is Rev. R. A. Torrey the only one today who is in that narrow group. I repeated the above to a pious be-



liever, when he vehemently retorted, "But the Bible is truth"!—evidently not perceiving the credulity nor the joke implied; more narrow-minded than "the poor Indian, whose untutored mind sees God in the clouds and hears him in the wind."

Mrs. C. K. Smith.

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**From a 97-Year-old Philosopher.**

Brookline, Mass., May 18.—I inclose herewith \$1.00 for "The Humanitarian Review" for another year, as I find it harmonious with my own studies in so many particulars, and in carrying out the work so near my heart.

As I am in my 97th year, I cannot work as I would like to and, unfortunately, have not the means to give much aid to those who are now combatting the superstition of that book of fables by unknown authors called the "Holy Bible" by the Christians of all creeds and shades of belief from Romanism to Dowieism, including Christian Science. I have published one book, *The Origin of Supernatural Conceptions*, that you so kindly noticed, and am working on another that may not be completed, in which I have detailed the true life of Jesus as clearly set forth in the gospels, showing his real character by the sayings recorded of him and his belligerent acts for which he was executed by the Roman authorities.

J. J. Greenough.

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**From Beyond the "Great Divide."**

Christchurch, New Zealand, March 13.—By the San Francisco mail which arrived a few days ago, I received in excellent condition your valuable publication dealing with that most-of-all important subject, a future life. The book is well bound and the print is clear, so I am looking forward with pleasure for some very interesting reading and study during the coming winter months.

You will, I am sure, be glad to know that our local Free-thought paper, *The Examiner*, is gradually making itself popular among Rationalistic thinkers here, and we are looking



for the time when it will be considerably enlarged. It has lived for twelve months, with great hopes for "a future life"—not beyond the grave, but right here on earth. I sincerely hope this communication will reach you in good time and find you in robust health for the continuance of the good work you have so long devoted your life to.

Henry Allen.

Secretary Canterbury Freethought Association.

### **A Hope that Should be Realizable.**

Philadelphia, Pa., May 12.—I forward you the enclosed dollar to renew my subscription to "The Review" for another year. I enjoyed reading Jamieson's review of your book, *A Future Life?* in the May number of "The Review." I hope you have orders by the thousands for this book.

George Longford.

### **An 86-year-old Thinker on "A Future Life?"**

Los Angeles, Cal., May 9.—Since I obtained your book, *A Future Life?* I have read it from cover to cover, and feel that I ought not to neglect the opportunity to let you know how much I enjoyed and appreciated it. I read it as it came in installments in "The Review," but it did not impress me in the monthly intervals as a continuous reading has done. I have read and thought much on the question of a future life during at least three quarters of the *eighty-six* years of my life, but nothing else I have read on the subject has so convincingly shown the inadequacy of the alleged evidence to prove it. A reading of a continuous line of unanswerable argument at monthly intervals fails to impress its force or weakness on one's mind as does a continuous reading. You have, it seems to me, said all that needs to be said to convince a reasoning mind of the shallowness of all extant theories presented in the attempts to prove a continued life beyond bodily death.

It is true that there is a general belief in and desire for a continued life, but as you well show, that does not prove it



to be true. I remember of discussing the question with a Spiritualist many years ago. I remarked that I had a desire for, but no evidence to prove, or belief in, a continued life. He replied: "If God has created a desire in you without any means of its gratification, he is a mean devil." A desire for a future life may seem to be evidence of its reality to those who believe that man and his desires were created by such a God as the Bible describes, but no evidence at all to those who believe that man and all else in the universe originated by natural laws.

Had I the means to put a copy of your unanswerable argument in every library in the country, I would gladly do so, but as neither God nor nature endowed me with the accumulating faculty, I must be content to put the single copy I have where I hope it may convert some from a superstitious error.

B. Pratt.

### Some Nuts for the Editor to Crack.

Chaffee, Mo., March 24.—You say in "The Review," on page 88 of March number: "From my point of view, the 'cross correspondence' made so much of by Lodge, Hyslop and others of the Psychical Research Society, is of no value, as the living communicator has in his latent or subconscious memory the entire story and it can be as readily recollected (recollected), part by part, by two or three or more 'automatists' (mediums of reflex) as by one only." Are you not guilty here of doing what logicians call "begging the question"? i. e., assuming the very thing that is to be proved? [1] The proposition I refer to is, "the living communicator has in his subconscious mind," etc. [2] If this is true, how is it that when I "supplicate a throne of grace"—pray for wisdom and knowledge (it is written, "Ask and ye shall receive," "if any of you lack wisdom, let him ask of God," etc. [3]) I get ideas and thoughts of man, that I never have seen printed in books or papers or heard from anyone? [4] Did these thoughts exist in my subconscious memory before? [5] If so, where did they come from? [6] If this proposition be true, there could be no such thing as



inspiration ; [7] nor could there be any advance in knowledge and civilization in the world if nothing could be obtained from an outside source. [8]

A. E. Wade.

P. S. I hope you will give this your earnest thought and comment in the next number of "The Review."

¶ *Reply.*—In compliance with the request in Mr. Wade's postscript I will reply to his letter, but very briefly, as to do so is like "threshing over old straw." Please read letter and reply in connection as numbered.

1. No ; the experimenters were not trying the question of the mediums re-collecting facts from the subconscious memories of communicators ("sitters"), but of obtaining the facts objectively by ordinary methods. 2. This was not "the very thing to be proved" in their researches; they wholly ignored it, thus rendering their conclusions invalid. 3. I deny that you ever "supplicate a throne of grace," because such a "throne" does not exist. That "it is written" does not make or prove it true. If wisdom can thus be obtained, why do you ask questions of men, listen to their words or read their writings? Why have schools and printing presses? 4. I deny this—the burden of proof is with you. Men often hear and read and then forget, and afterwards a thread of thinking may "re-collect" what was heard or read from the subconscious memory. This is daily experience with everyone. 5. Extremely probable ; if not, in that of some associate of yours, from whom you, as a "psychic" or "medium" unconsciously obtained it by mental induction. 6. Same answer. 7. On the contrary, there could be no such thing as inspiration if it were *not* true. Real "inspiration" is nothing else than this very psychological process of the objective mind of one person re-collecting by mental induction facts or fallacies from the subjective memory of another person. Hence teachings of "inspired" people are of human and not of supernatural origin, and are no more authoritative or trustworthy than direct recollections of the person from whose subconscious memory they were "in-spired" by the medium, psychic or prophet. 8. All advancement, in human, brute and plant, is by means in and of the world. No "outside source" is known or needed.—Editor.



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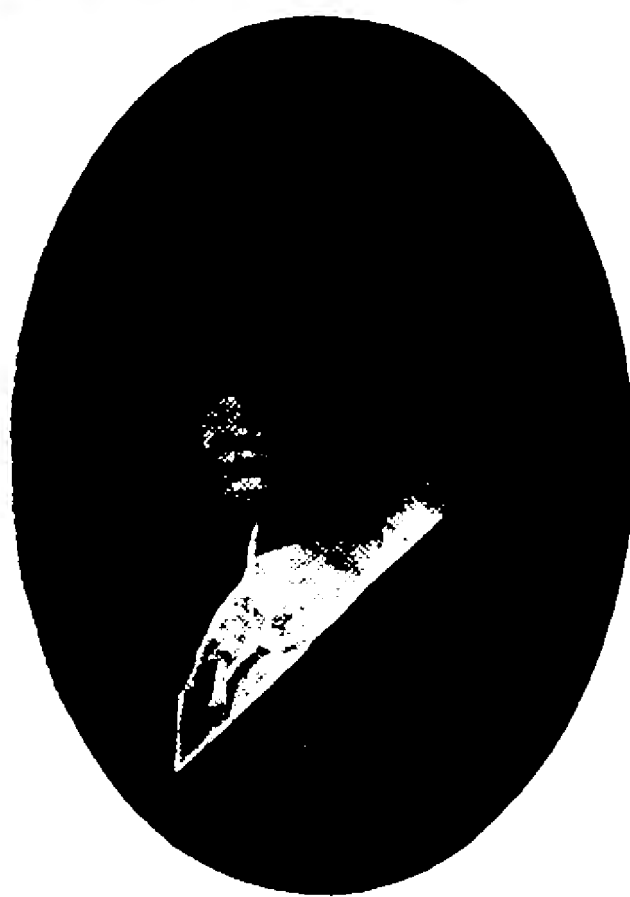
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SINGLETON WATERS DAVIS, EDITOR.

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Study of Mind, Ethics and Religions by Scientific Methods

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Vol. VI.]

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[No. 7.]

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## HUMANITARIAN PROVERBS.

BY SINGLETON W. DAVIS.

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¶ QUESTION the Oracle; but remember that her name is not Dogma, but Reason, and her temple is not the church, but the school house.

¶ Death is the great Compensator; he balances all accounts. The dead are none the better off for the good things they enjoyed in life and none the worse off for all the evils they suffered.

¶ Strew flowers on the graves of the dead, but also heap fruits on the tables of the living; the first in commemoration of good deeds consummated, the second in realization of great joys anticipated.

¶ More brains dwindle to imbecility and "second childhood" from want of intellectual exercise than are ever worn out from excessive thinking. An unoccupied house and an unoperated machine soon go to destruction.

¶ Of all the virtues, Truthfulness should be the most sacred and inviolable; for it is an integral element of all other virtues.

¶ Sincerity is a virtue without which lasting love, fast friendship, and honest business are impossible.

¶ A command to love or a promise to love is no less foolish than a command or a promise to live.



Written for "The Humanitarian Review."

## PETER REBUKED.

BY D. B. STEDMAN.

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."  
Acts iv : 12.

**S**IMON PETER, 'twas you who made this declaration,  
You whom some deem a venerable father and saint;  
But I boldly deny your asseveration,  
And herewith make my protest and bring my complaint.

You claim that to you, as the foremost apostle,  
Did Jesus the key of high heaven commit.  
I deem you a horrid and soulless old fossil,  
A false friend, a coward, and hypocrite!

It was you who, when seeming defeat and disaster  
Overshadowed the cause you pretended to prize,  
Chose to perjure your soul by denying your master  
With three most deliberate and wilful lies.

But when he his notable mission had ended,  
And people came rallying 'round Calvary's cross,  
Great love and devotion you grandly pretended,  
And brazenly claimed your appointment as boss!

You gave reign to ecclesiasticism,  
And to narrow bounds sought to limit God's grace  
Through your rank and bigoted pharisaism,  
Though Paul boldly withstood you to your face.

And because you would shut out the bulk of humanity  
From the heavenly mansions, as I make complaint,  
The church in its "gratitude" (rather, insanity),  
Has given you a halo and made you a saint.

It was you and your fellows ecclesiastic—  
So apt at deceit and so handy at fraud—



Pictured Jesus in colors absurd and fantastic,  
 And spoiled a true man to make a false god.

So avaunt, Father Peter, with your doctrines exclusive,  
 Your false claims and your sanctimonious bluff.  
 To us moderns your reasoning is quite inconclusive,  
 And of preachers of nonsense we've had quite enough.

I honor—not worship—the so-called Christ Jesus :  
 There have been gods galore since hist'ry began.  
 I rejoice that the twentieth century sees us  
 Less concerned with the gods than we are with man.

I no longer give heed to the priests' admonition,  
 Nor accept their ideas of "God's holy will."  
 I but smile when they speak of an endless perdition,  
 And their pictures of heaven only give me a chill.

By no pope and no church creed conscience-fettered,  
 My horizon extends from pole to pole,  
 So aim I to live that the world may be bettered—  
 My guiding star reason, and truth my goal.

I value no theologian's vain speculation,  
 No myth of old Moses, nor "scheme" of "St." Paul.  
 To me, evolution supplants creation :  
 Better a monkey's rise than an Adams fall !

No Great Being I bore with my selfish petition,  
 Nor by coarse adulation would win his grace.  
 I deem science the key to man's noble fruition,  
 And that changeless law reigns throughout all space.

Who loveth good, all demons may banish ;  
 Who seeketh for truth, may cast out fear.  
 The saviours and gods of the past may vanish—  
 We may be our own saviours now and here.

Then, preachers, quote no more those cranky old writers ;  
 And Peter, go hang up your useless key !  
 Heaven's walls are blown down, by truth's dynamiters,  
 In these latter days, and its seats are now free !

Springfield, Mass., May 12, 1908.



From The Literary Guide, London, Eng.

## HUMAN NATURE.

**The Study of which should be Pursued with the Enthusiasm Once Devoted to Theology.**

BY F. J. GOULD.

[ *Concluded from June number.* ]

### THE INDUSTRIAL INSTINCT,

more noble than the military, was at first far weaker, and is now at last mastering the less noble instinct. The captain of industry is receiving more honor than the captain of war. Millions of people take pleasure in the French peasants pictured in Millet's "Angelus" rather than in the portrayals of battle.

In early ages man seemed to feel the irony of the fate of human labor. Destiny appeared against it. Feeble man was befriended by Prometheus, son of Titan, and brother to the huge Atlas who upheld the world. To man Prometheus brought fire and knowledge, and for this zeal he was chained by Zeus to the penal rock of Caucasus. The Greek makers of the myth felt that the arts of civilization were struggling against tremendous odds. Primitive village communities suffered heat, frost, storm, and danger in co-operative labor. Mr. H. M. Hyndman believes that, supposing man has lived on the planet 100,000 years, some 95,000 years were passed in communal life. In this first stage of labor were laid the foundations of invention—the boat, sail, rudder, oar, fire, weaving, building in wood or clay, decoration, corn-growing, animal-taming, metal-smelting, the wheel, the bow and arrow. Those were the days when many industries were worked mainly by feminine labor, as may



be seen in Mr. Otis Mason's interesting volume on "Woman's Share in Primitive Culture." The massed labor—the labor of the proletariat—took next the shape of slavery in Greece and Rome. But look at Western Europe a thousand years after Julius Caesar, and you see the slave no longer. The peasants who toil in fields surrounding the feudal fortress are serfs. The armored knight rides by; but the spirit of war which he symbolizes is doomed to take a lower place than the spirit of industry symbolized by the brown face and grimy hands of the villein. Then the European town, with its charters, trading-guilds, fairs, and processions, expressed a new popular activity in self-government. The transition from militarism to industrialism was aided by the invention of gunpowder, which, in democratic fashion, enabled the common man to fight on equal terms with the aristocrat. It was aided also by the invention of printing, which, also in democratic fashion, enabled any man who could read and reflect to debate on equal terms with a priest or doctor. Almost the first book printed was the Bible. Christians point to this fact as a proof of the divine glory of the book. It meant the opposite. The printing of the Bible meant that the people were now able to read in black and white the foundation of their own religion. They saw the quarry the Church was hewn from. They began to discuss. The result was the publication of modern Freethought arguments. Gunpowder destroyed the monopoly of the soldier. The printing press destroyed the monopoly of the priestly scholar. War and Christianity received warning to quit. The world was preparing for the age of peace and scientific industry. Let honor be given to the pioneers—to the travellers, such as Columbus, Vasco da Gama, and Cook, who opened up new regions of the globe to civilization, and to the studious astronomers whose calculations make the seafaring passenger's voyage safe; to mechanics like the Frenchman Vaucauson, improver of



silk-spinning, or Jacquard, or Arkwright; to James Watt, Jouffroy, and Fulton; to Palissy, the potter; to Carnot, the engineer, whose talents had important pacific bearings, though he was engaged in campaigns; and to Montgolfier, the inventor of the balloon. Most wonderful and sublime is the industry of man as exhibited in travel, in the steam engine, in the electric train, the potter's art, the daring voyage of the airship. More wonderful and sublime will be the religion of Humanity, which will in future days take possession of the whole of this vast treasure and genius, and dedicate every part of it to the public weal. In that age no poor workman or sweated woman will utter a curse on the labor-saving machine. Every invention of science will receive a glad welcome from the republics of the world.

Pursuing our series of the basic personal motives, we arrive at

#### THE INSTINCT OF PRIDE.

In history perhaps the most striking instance of pride is Napoleon Bonaparte; in poetry, perhaps Satan, as pictured in Milton's "Paradise Lost":—

High on a throne of royal state, which far  
Outshone the wealth of Ormuz and of Ind,  
Or where the gorgeous East with richest hand  
Showers on her kings barbaric pearl and gold,  
Satan exalted sat.

This pride lives and moves in strong individuals, in aristocratic and plutocratic classes, and in philosophic schools like that of Nietzsche, who would grant laurels and liberty to men who are powerful, while the weaker lapse to annihilation, tragic or otherwise. The love of power is in itself an egoistic instinct, and nothing more. It may, indeed, be used for purposes of love and blessing; and then organizing power becomes a man's glory and honor, but not till then. Many truly great men in the calendar of history have had this instinct strong. Irishmen devoted to Home Rule would not less revere the



memory of "the uncrowned king of Ireland" because Parnell evidently rejoiced in his strength as a leader. No psychologist could suppose Cromwell was insensible to the honor of guiding the destinies of England. It would be hard to believe that Cromwell was selfish when, at the height of his power, Milton thus addressed him:—

We are deserted, Cromwell; you alone remain; the sum-total of our affairs has come back on you, and hangs on you alone; we all yield to your insuperable worth. In human society there is nothing more pleasing to God, more agreeable to reason, nothing fairer and more useful to the State, than that the worthiest should bear rule.

Cromwell might well take pleasure in this noble tribute, and yet may have said in all sincerity what he said some years later: "I would have been glad to have lived under any woodshed, to have kept a flock of sheep, rather than undertake such a government as this."

Whether under Individualism or Socialism, the vast bulk of men and women will prefer to be organized by the talented few. The tendency of social reform is now towards ensuring that the organizers shall harness their power in the service of the community. The moral pressure on private capitalism is visible in the spread of movements for improving factories, the dwellings of the employees, etc. Mr. Budgett Meakin's volume on "Model Factories and Villages," for example, teems with photographic illustrations, drawn from Europe and America, of clean and comfortable workrooms, recreation grounds, etc. All of us, no matter what our political party, will wish the movement for brighter workshops and for Garden Cities to go on and prosper. It testifies to the fact that the pride of the employer is beginning to be edged with human love. But the same ameliorating principle must be applied to another class of employers, which increases by leaps and bounds every year—namely, the organizers of labor on behalf of the State or municipality. There is the same danger of pride and



hardness of heart in a public official as there is in a private employer. Satan and Napoleon may be found alike in the office of the private profit-maker and in the Government department or the Town Hall where public business is regulated by well-paid experts. There is but one effective check to their inclination towards overbearingness or conceit. That is the force of an intelligent public opinion. How that opinion is to be adequately trained is a problem of deep importance. The orthodox Churches have failed in the task. Where is the noblest of all species of freethought to be found—the free thought and the free expression of thought which will speak just judgment on national and local politics and on popular religious errors without fear of the well-paid official or of the wealthy classes? Search the Churches; it is not there. Search the daily Press, and can one honestly say it is there? We need a body of teachers (as to how constituted this is not the place to inquire)—students of history, of science, of politics, of art, of industry, who will represent the sound brain and warm heart of the community, and proclaim to all who wield power the laws of mercy and fraternity.

While pride lords it over other people, and strikes fear,

#### THE DESIRE FOR PRAISE

seeks their admiration and favor, and is therefore more humane in quality. The vanity of the Indian fakir who courts the applause of the crowd by his self-inflicted tortures is less evil than the endeavor to exploit men as if they were cattle or machines. However vanity may be condemned, it is important to observe that it implies a co-partnership of sentiment in the person praised and the person who praises. The conceit of a rich man in his affluence is produced by the homage of the multitude. A vain woman is made what she is by the foolishness of men. But men are not entirely foolish in their attitude



to women. I venture to assert that a large part of woman's anxiety to look well, to behave well, to stand well in the opinion of her social circle, is entirely wholesome and creditable. Men and women have come to an unwritten agreement that woman shall lead the way in decency of manners, in cleanness and sweetness of person, and in charm of dress. That is to say, woman is to set the type, or form, because, as mother and protector of the child, she has it in her power to shape the future of the race so far as concerns physique and behavior. In doing and being all this, she receives the support of man; he admires and praises her. The vanity of the military class, again, is dependent on popular applause, and not least that of women. In the sphere of constructive and artistic activity the same instinct plays a most masterly part. Whatever may be the influence of commercial motives, it is certain that workmen and artists will create things of use and beauty under the spur (greater or less according to the temperament) of public praise. The professors of arts are subject to acute vanity, but their admirers are the original cause. Literary men, politicians, preachers, are apt to be puffed up, and to dislike contradiction. The spiritual power—I mean the power of molding men's ideas and feelings—is the grandest of all forms of government. A man may rightly rejoice in supremacy when he knows his words touch a million souls to fine issues. But he must exercise that influence as a man and not a deity, and be open to the questioning of every citizen who offers respectful reasons against, or who is even frankly indignant. In education also this instinct has its extensive uses. The child rightly appreciates praise; but it should take the form, not of a compliment to the narrow self, but of commendation for service done to the social world it lives in. Prizes are to be deprecated, because they center the child's attention on an irrelevant gain rather than on the



relation of conduct to society.

It has taken the world a long time to find out what a wonderful engine of progress it possesses in this instinct for praise, if, indeed, it can be said to have found it out. Millions of people still believe the true method of leading the right conduct is to say, "This or that is God's will." But our actions can never really affect God, or do him good; for he is supposed to sit enthroned above all our small affairs, and the grandest revolutions that stir the nations can not make one ripple of danger in God's presence. God, therefore, is not the natural person to praise or blame us. The natural persons to praise or blame us are the men, women, and children among whom we live day by day. When they praise us, it indicates that we are making their life richer. When they blame us, it indicates that we are robbing them of a joy, or disturbing peace. How it strikes the imagination if we think of the words of praise or blame being murmured or exclaimed every moment the whole world over! As we listen to it in fancy, we hear the throb of one of the most mighty agents for building up the Right and laying low the Wrong. Every one of us joins in the work, however humble we are, however ignorant. Each of us can add a vote to the immense chorus of judgment. The popular preacher or statesman joins in the judgment, and so does the shabbiest pauper who complains of the bitterness of the world. None of the gods on Olympus or Sinai ever spoke with tones so penetrating and strong as these. Nor is it only the living who praise and blame. The dead record their message to us in books, in monuments, in institutions. The children of the future will utter their thanks for our labor, or sigh their regret at our weakness. The power, therefore, which educates us, warns us, praises us, and persuades us is the heart and mind of Humanity, past, present, and to come.

Wide as has been the range of human nature thus



briefly explored, the larger sphere of the study lies still untouched. Except incidentally, I have not travelled beyond the personal instincts which are but the necessary, though inferior, foundation. The social instincts—attachment, veneration, and sympathy—remain to be analyzed and appreciated. It is in these noble emotions that our nature reaches its climax and proves its true dignity. And after this attempt, however imperfectly, to gauge the riches of human feeling, there are two other psychological worlds to conquer. We have yet to measure the height and depth of the reason, and the energy of the character and will. History and literature and art have been expressing the beauty of humanity for ages, and their achievement is but the first canto in an immense and superb epic. It was, after all, this science which the divines of the Middle Ages were pursuing in their theological researches. In God they saw man obliquely and in weak reflection. Today we sweep away theology. We study man direct, and the wealth of this new learning will far surpass that of St. Augustine or St. Thomas Aquinas. Men and women who, in past times, meditated on divine mysteries affirmed—honestly enough—that they found a joy in the contemplation of God. They may be best answered, not by mere crude denial of reality of their feelings, but by demonstrating how full, how helpful and inexhaustible, are the lessons to be derived from the labors of our race—from the days of the cave-dwellers to the era of modern science and industry. When the genius in Addison's allegory shows to Mirza the glories of Paradise that glitter on the other side of the many-arched bridge, he asks: "Are not these things, O Mirza, worth contending for?" We may confidently appeal to young and ardent souls who yearn for a deeper satisfaction and a nobler goal than theology can offer, and ask them to apply themselves to the study of evolution, structure, and tendencies of the Humanity to which we owe our life, blessings, and powers.



## VIEWS AND REVIEWS

BY THE EDITOR.

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### **Weaknesses of Orthodoxy.**

Rev. C. Ellwood Nash, D. D., (Universalist), recently preached a sermon in Los Angeles in which he spoke of the weaknesses of orthodoxy as follows;

“First, the system is obviously artificial, and a laboratory product, rather than a natural growth. Its emphasis upon the supernatural has an appearance of antagonism to the reign of law which science reveals, and to the rights of the reason, which philosophy demands. Its answers to ultimate questions are seen to stop short of the deepest depth; its doctrine of depravity, of atonement, of conversion or new birth, of prayer, of forgiveness, all lack something of corresponding with the facts of history, and the still more obstinate facts of psychology. Withal, it stands in contrast with the parental type of divine government which the gospel so insistently describes, and thus with the sympathies of democracy and brotherhood which have developed therefrom. It is therefore certain that only in a modified form can orthodoxy survive the challenge of our age; it must yield and is yielding its ironclad formulas to the molding of reason, science and experience. But on the other hand, its solutions of all problems by an assumption of the imminence and activity of the supernatural, will doubtless abide, as the only one which can satisfy the mind or the soul of man.

“Still more marked weakness is visible in the motives which orthodoxy exploits. Looked at sharply, it will be seen that these motives, so far as they represent mere personal desire to escape evil or gain advantage, are essentially selfish, and so unethical and unspiritual. We in-



stinctively repudiate a religion whose main bid for our countenance is the bargains it displays, the opportunities for big profit from an investment of faith and allegiance. And of course the wholly arbitrary theories of probation, atonement, endless punishment, must give way before a truly rational view of moral responsibility."

¶ The Rationalist can accept the above statements as being substantially true; but, Dr. Nash believing them to be true, on what grounds does he base his claim to the name Christian? The things he rejects are not simply the doctrines of "orthodoxy," as he appears to assume, but they are of the basic principles, the differentiating characteristics, of the Christian system — of Christianity — as originally set up and hitherto generally maintained. Take out of the Christian creed the dogma of the fall of man, of the vicarious sacrificial atonement, of salvation by faith, of endless punishment for "original sin," and the selfish motive, and you take away its essentials. Dr. Nash has been born into the atmosphere of science and has begun to breathe the air of Rationalism, but as yet the cord has not been severed and he still gets his sustenance from the Christian church.

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### **"Christian Marriage."**

Here are some extracts from a sermon preached a short time ago by Bishop Conaty (Catholic) at St. Vibiana's Cathedral in the city of Los Angeles. The daily papers reported that after reading the papal decree extending the Council of Trent's ruling to the world and announcing his official construction of its provisions, the bishop spoke of marriage as one of the most vital problems affecting society.

"Anything that strikes at marriage's sacred character," he said, "strikes at society, and its degradation and dishonor must result in the overthrow of order and the home's destruction. We need to remember that Christ came to save mankind and that He and not the world is the teacher



of our life. Christ came to save mankind through the intermediary of the Christian family. He united His divinity with our humanity and thus gave us a type of marriage.

"No matter what men's passions may dictate or society decide, the Christian must remember that marriage is a sacrament, instituted by Christ to confer grace upon the married couple that they may save their souls and bring up their children in the love and fear of God. To protect the marriage tie, to safeguard family life, to strengthen society, the church is heard again in our day and civilization, preaching the old doctrine of Christian marriage. She wishes to save her children from the degradation of a purely civil contract, and therefore she insists as a condition of validity that her ministers perform the marriage, thus casting about it all the beauty and dignity of religion. She would thus impress upon them its religious character."

¶ The mystic statement that "Christ came to save mankind through the intermediary of the Christian family" is not in the least authorized by the New Testament records. If the family is Christ's "intermediary" of mankind's salvation, what is the office of the church?—of the priesthood? In fact the church has hitherto always proclaimed this office and mission as its very own. The statement that Christ "gives us a type of marriage," by reason of the union of his divinity with humanity by the manner of his parentage, is ludicrous. If that is true, then every Christian woman who becomes betrothed to a man should before their marriage consort with another and bear a child! The bishop is wild again in declaring that "marriage is a sacrament instituted by Christ." Where in the gospels is there any record of Christ instituting marriage? It is recorded that he once attended a wedding feast and presented the already tipsy guests with a liberal supply of wine: was that the ceremony of instituting "Christian marriage"?

Bishop Conaty wholly ignores several important facts in making the claim that Christ instituted marriage. First, the



marriage institution was originated by nature, not only with primitive mankind but also with many species of birds and animals; for examples, doves, geese, tigers, seals, etc. Second, the marriages performed outside of the church are no more liable to prove unhappy than those performed inside of it. Third, according to the record, Christ himself, "the great exemplar," did not marry and exemplify "Christian marriage"; and his vicegerent, the pope, bishop Conaty and millions of Catholic priests, monks and nuns have not pertaken of this so-called sacrament of Christian marriage. The "degradation of a civil marriage"—the priest wants the fee, explains that. If "Christian marriage" has a "religious character" it is not manifested in more happiness or better progeny than result from civil marriage. The scientific truth is that marriage is not a Christian or a religious sacrament but a *social* institution grounded in a brain organization adapted to the production of the sentiment of conjugal affection, and developed evolutionally.

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### **Preachers Favor Dancing in the Schools.**

A dispatch to the Los Angeles Times dated Indianapolis, Ind., June 1, says:

"After a prolonged debate the Indianapolis Protestant Ministers' Association went on record today as approving the teaching of dancing in the public schools. This action was taken in a double sense, for the association rejected a resolution offered by a Methodist, declaring that 'the modern dance is a foe of the highest and best development of moral life of our young people during the formative years of adolescence,' and expressing the conviction that dancing should not be permitted at high school functions. The discussion was opened by a report from the committee of ministers who had visited the schools for investigation. The report favored the teaching of dancing and was adopted. Some of the Ministers took strong ground in favor of the exercise. Pastor Odell of the Second Pres-



byterian Church declared that it was a matter of conscience and that there is no degradation in dancing."

¶ Why, yes! Don't preachers know that "the Lord" in King David's day was delighted to see his children dance, even when draped only in robes far more "clinging" than the modern "directoire"? And hasn't the Lord been developed in his tastes along with the progress of the race so that he would now enjoy the dancing of girls duly perfected in the "poetry of motion" in our public schools? It's all right. "On with the dance!"—praise the Lord "with both feet"! Now, set the pews aside and wax the church floor, and "trip the light fantastic" to the tune of "Glory, glory, halleluiah!"

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### **Presbyterians on Bible Revision and Missions.**

An Associated Press dispatch dated Kansas City, May 27, says: "An attempt to secure a record indorsement of the Standard American revised edition of the Bible as the best version before the American public, and commending its widest usage among Presbyterians, aroused the general assembly of the Presbyterian Church in the United States of America today to one of the most spirited discussions since the assembly met, and the attempt failed by a very narrow margin, 217 to 211."

Dr. J. Willis Baer, president of Occidental College, in presenting the report of the board of foreign missions, said that the nation is "foreordained to have a President next year who believes in foreign missions," as both Secretary Taft and Mr. Bryan had expressed their strong indorsement of the work. He quoted Secretary Taft as saying: "Christianity and the spread of Christianity is the only basis of a universal hope," and Mr. Bryan was quoted in strong language as favoring the spread of the gospel in foreign lands.

¶ There is a certain kind of consistency in the action of the Presbyterians in rejecting a revised edition of "God's



Word," but to be consistent in their consistency they should go further and reject everything except verbatim copies of the original writings of Moses and the other "plenarily inspired" writers—the amanuenses who received and faithfully recorded the dictations of Jhvh. For everything published since before Ezra must be more or less of a revision of the original, for man, in the grip of the law of evolution, persists in trying to improve upon everything he lays his hand to. Indeed, I am decidedly of the opinion that the Presbyterians have somewhat revised Jhvh himself, when I compare their revelations of his character, habits and plans with those of Moses, David and Jesus! They say the "revised" Jehovah will not send infants to eternal damnation as he formerly did! And he no longer, they say, approves of polygamy, wine drinking and slavery, and with a little more revision he may even cut out war, cyclones and priests!

But Dr. Baer brings a rather chilling report. No thoroughly revised and civilized god would employ any politician to exploit his missionary enterprises, lest he corrupt the heathen. Even a demagogic President would be dangerous.

Seriously, I think the General Assembly erred in rejecting the revised Bible. I believe, as a rendering of "the original" manuscripts, it is much superior to the older translations. If the Bible we must have, let us have it revised as much as possible, not only as to its language but also to its teachings.

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### **Jesus Not the Leader of the Prohibitionists.**

The Oregon State Prohibition Convention held in Seattle, May 23, voted down a proposition to incorporate the words, "We accept Jesus Christ as our Leader," in the preamble of the State platform. Ministers and delegates stood solidly against it, stating it would arouse the hostility of the Jews and others who differ in religion.

¶ There must have been consternation in heaven when the news from earth by "wireless" announced that the Prohibitionist preachers of Washington "stood solidly against accepting Jesus Christ as our leader"—fearing the Jews had not forgotten that little trick at the wedding feast!



**FROM MY EXCHANGE TABLE.**

(SELECTIONS BY THE EDITOR.)

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**Doctrine of Evolution from a Methodist Pulpit.**

Some weeks ago, Rev. Worth M. Tippy, pastor of the Epworth Memorial Church, Cleveland, said from the pulpit in his Sunday morning sermon, in substance, as follows:

There are two views of life. One is a view that has been the historical conception from time immemorial. It has come to be almost a part of the lives of a great many of us. It is the story of the Creation as given in the book of Genesis.

The other view embodies the theory of evolution.

Those who hold the former view, believe that Adam and Eve were the first man and woman upon the earth, that they were created sinless and perfect, and that they fell through disobedience to the commands of God.

Those who hold the other view, believe that men and women, as we now see them, have come up from a much lower form of life; that the forefathers of us all, away back in the ages, were savages; and that still farther back in the history of the race, our progenitors were even lower than savages, in the scale of animal development and progress; that the race has slowly evolved generation after generation.

We now know to a certainty that the story of the creation as found in the book of Genesis, is poetry. It is figurative, symbolical. It is a beautiful allegory.

We now know that a day, as used in this story, signifies countless ages. We know that the earth was slowly transformed from one state or condition to another; that millions of years were required to bring the earth to the



state in which we now find it.

Science has established the law of evolution to an absolute certainty. We now know, positively, that the human family has been slowly evolving for countless ages. We know that we are still evolving, that we are still progressing, that we are still developing into higher and better men and women.

What the possibilities of human attainment are, nobody knows; but we do know, to an absolute certainty, that all we are now is what we have developed to from a much lower order of beings, and we are sure that we can develop a great deal higher than we are now.

What a helpful, encouraging, comforting thought! All that the race is, it has made itself; and the possibilities of a further development, seem almost unlimited.

But with this thought comes another. It is the thought of the tremendous responsibility that rests upon those who have made the most progress in the process of evolution. The responsibility of helping those who have been less favored. The responsibility of pointing out a better way to those who are leading immoral and criminal lives.—*Power and Poise*, Cleveland.

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### **A Muddled Professor.**

Professor Townsend came from the Hub of the Universe to enlighten the Toronto boors as to "The Fatal Tendencies of Evolution Theories and of Destructive Criticism Based Upon Them." Professor Townsend professed to give some reasons why "the theories of Spencer, Darwin, and other prominent thinkers should not be accepted," but his profession ended without one solitary reason against any of the theories referred to. Torrey, Moody, or Sam Small could have made as good a collection of objections to "infidelity" as that the Boston professor gave his audience.

"Modern criticism of the Bible caused ministers to



lose their moral perceptions, but they continued to receive salaries," etc. Some left the ministry, but others stopped in it for the bread and butter. But the professor did not explain how it was that the religious training of these ministers collapsed when faced with the modern criticism. Why should the theories of Evolution have so undermined the orthodox religion that "a crisis has been reached in Germany?" Why should the man-made theories defeat the God-given revelation? Does not the mere statement of this question prove the absurdity of Professor Townsend's assertion?—*Secular Thought*, Toronto, Canada.

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### **The Business of Religion.**

A friend once remarked to us that "people are incurably religious," and that therefore any effort to induce them to stand upon their own feet without leaning upon the crutches of some religious denomination, is necessarily effort wasted. What the gentleman evidently meant to say is that people are incurably superstitious, fearful, narrow-minded and lacking in that quality of courage that enables us to face the Unknown and with confidence and trust in the integrity of the Universe, bid defiance to all the creeds and platitudes with which so-called religious leaders have enslaved the race since the world began.—*The Swastika*.

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### **A Good Definition of Christianity.**

"A powerful sacerdotal body, grasping at all civil administration, claiming the supreme control of education, stereotyping the lines in which literature and science must move, and limiting the extent to which it shall be lawful for the human mind to prosecute its inquiries." The foregoing is the best short definition of Christianity I ever saw. I found it among some scraps copied several years ago, and cannot now place the author—C. W. C. in *The Truth Seeker* (N. Y.)





# THE HUMANITARIAN REVIEW

DEVOTED TO

Study of Mind, Ethics and Religions by Scientific Methods

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## EDITORIAL DEPARTMENT.

### THE GREATER HUMANITARIAN REVIEW.

**This Magazine to be Made Twice as Large  
and Improved in Comprehensiveness,  
Appearance and Quality.**

¶ The "Greater" "Humanitarian Review" is to begin its career under date of August, 1908. For five tedious years I have looked forward anxiously to see the day when the magazine could be lifted up to somewhere near the place my ideal and plans first designed it to occupy—the time when its friends would realize its importance, foresee from its past what its future might be, if its support would enable the editor to lift his "nose out of the type case," turn his back upon the press, leave the folding, stitching, covering, wrapping etc., to other hands, and devote his whole time and energy to the business and literary work, so that "The Review" could be made at the same time both much larger and better. And now my hope is to be realized, and I am going to do my best, health



and life permitting, to fully meet the expectations of those zealous humanitarian friends who have such faith in the magazine and its editor that they voluntarily, unsolicited, have made it possible for me to make the desired enlargement and improvement.

Beginning with the August number, "The Review" will be enlarged from a 6x9-inch page to a 7x10, and from 40 and 44 pages to 60 or 64, thus making it fully twice as large as hitherto. I have just procured a good supply of new type, of up-to-date faces, and expect to not only improve the typographical appearance of the reading-matter pages, but shall re-set the the advertisements so as to make them more attractive and artistically worthy of favorable comparison with the advertisements in the first-class modern magazines. A beautiful new title-page on the cover, perhaps in colors, will replace the present one. And, not the least of the attractive and valuable new features of the Greater "Humanitarian Review" will be the fine pictorial illustrations which are to embellish it every month.

These mechanical improvements alone should add much to the demand for the magazine, but I shall not stop at this. Other things also are important.

The scope of "The Review" is to be much widened, as will now be practicable in connection with its enlargement. Biology, psychology, sociology, archæology, and other branches of natural science, as related to natural ethics, human improvement and questions of the truth or falsity of the various religious dogmas



and stories of alleged sacred history, will be elucidated, in popular style, by able contributors and the editor.

Selections, not only from the current Liberal periodicals, but also from scientific, ethical culture, physical culture and literary publications, will be more extensively and judiciously made than heretofore, both for the "Views and Reviews" department and publication without comment. Book review is to be a prominent feature, good poetry (not mere rhymes) is to be used somewhat more freely, an original short (instructive and entertaining) story may occasionally appear, it is hoped to extend the Correspondence department considerably as to the number of short letters and extracts from letters, and a department for young folks and children and a page or two of witty sayings may be added features. And even the advertising department will be made, if possible, valuable to the reader on account of its reliable contents, and, it is hoped, more remunerative to both the advertiser and the publisher.

In making the change to larger pages it will be necessary to begin a new volume; therefore the present issue, although only No. 7, will end Vol. VI, and the issue for August will be numbered Vol. VII, No. 1, but Whole No. 68, in regular continuity.

Now, the aim will be, in making these improvements, to make "The Review" excel every other Liberal periodical in the world, in point of beauty, literary excellence, quantity and quality of really useful, entertaining and cool-headed Liberal Freethought, Humanitarian subject matter. Will such a magazine be appreciated and properly patronized and sup-



ported by professed Liberals, Freethinkers and Humanitarians? I hope so. If not, no other argument could so effectually and disastrously convince me of the futility—and even balefulness—of Liberal, Free-thought and Humanitarian principles; for any system of philosophy, or of ethics, or of religion, or of intellectual education or human culture, that does not develop the fraternal interest, the altruistic spirit, the consciousness of human solidarity—that the good of the community is the good of the individual—any system that does not develop in its devotees these virtues to a greater degree than does Christianity, is a failure. It is not enough that the Humanitarian has learned a little more of the truths of nature than his Christian neighbor has learned; he should assist his neighbor to learn the greater truths, and he should excel the “benighted Christian” in morality and practice of all the cardinal virtues, demonstrating the superiority of his “tree” (system) by its superior fruits. The Liberal Freethinker should appreciate artistic workmanship and intellectual excellence even more than do Christians, and so do all within his power to help raise the standard of the literature which is intended to propagate the truths and principles he believes would benefit his neighbor as well as himself.

Now, friends, I appeal to you to subscribe for "The Humanitarian Review" and pay for it promptly; advertise your business in it; buy extra copies to give to your neighbors; speak a kind word for it on every proper opportunity, and ask liberal-minded people to subscribe for it with you—all on its merits.

The price will *not* be "enlarged," but will remain at only \$1.00 a year *in advance*, 10c. a single copy.



**“RIGHT FOR ME BUT WRONG FOR YOU.”**

¶ The Christians may spend billions of dollars and sacrifice thousands of lives in missionary work trying to convert the “sinners” at home and the “heathen” in foreign lands and it is all right from their point of view and in their selfish and prejudiced opinion, but when others try to do missionary work among *them*, the “sure-thing” Christians, they resent it as a wicked intrusion. They do so hate to be shown that they are in error after all and their horrible “blessed hope” of an eternal life where they can live forever and ever while their dear husbands, wives, fathers, mothers, brothers, sisters, sons, daughters, friends, neighbors, and billions of poor human beings who never even heard of Jesus and Paul’s “plan of salvation,” suffer the unspeakable and unimaginable agony in the torments of their fiery hell for—not for only a day, a year, a million years, a decillion times a decillion years, but for *endless* time—that this “blessed hope” is only a horrible nightmare!

These thoughts were elicited by a letter from one of my Christian relatives in which I was criticised for presenting copies of my publications to my Christian brothers and sisters, and saying that as I believed in religious liberty I should allow them to have their own religious beliefs and not try to convert them to my way of thinking. This shows how easy it is to argue from false premises when it serves one’s prejudices. The Christian who uses this argument binds himself to admit that he himself either does not believe in “religious liberty” or else not in missionary work, publishing and distributing religious periodicals, tracts, books, even the Bible, or preaching, exhorting, or Sunday schools! The truth is, “religious liberty” in no way interferes with the timely propagation of *any* kind of religion not leading to law-breaking; and it implies *liberty* to *propagate* as well as to practice.



## EDITORIAL NOTES.

¶ Someone in every city, village or community is wanted to represent "The Review" in his or her locality. The duties of such representative will be to report the occurrence of all events thought likely to be of interest to its readers: organization of any Liberal, Freethought, or Humanitarian society, conventions and lecture courses or regular meetings in the interest of the propagation of any of the principles advocated or discussed in this magazine, and the death or other important event in the life-history of Liberal Freethinkers or Humanitarians; also to solicit subscriptions and advertisements for "The Review" and orders for other publications of this office. A very liberal cash commission will be allowed on all subscriptions and sales. Apply by letter for terms and details, and copies of the August "Review" for use as samples in soliciting. Also, news stands and secretaries of Liberal societies are wanted to keep the magazine regularly on sale, and friends of "The Review" are asked to kindly call the attention of news dealers to this.

¶ Every subscriber outside of this city who receives his magazine with a postage stamp on the wrapper may know that his subscription is four or more months in arrears and I am paying one cent postage for each copy instead of one cent a pound, as when in the second class mail, in which I cannot, by a late general ruling of the P. O. Dept., send the magazine to such delinquents. After the enlargement, it will require 2c. to prepay such delinquent's magazine. Hitherto I have borne this extra expense myself, while the subscriber I have credited should have done so. All those now in arrears may pay up at the old rate of \$1. a year if payment is sent during this month (July). After August 1, all those who become four or more months in arrears will be expected to pay at the rate of \$1.25 a year.

¶ Friends of "The Review" and cause it represents who would like to assist in establishing it as a first-class magazine on a self-supporting basis should send for a number of sample copies for free distribution among their acquaintances. Send me 25c., 50c., \$1. or more and I will send a package of the enlarged magazine at half price, that is, at the rate of 5c. each; or, names and addresses may be sent and I will send the sample copies directly from the office.



to each address at the same price. Amounts less than one dollar should be sent in postage stamps—1's or 2's.

¶ With help in the print shop and a large addition of new, up-to-date type-faces, etc., "The Review" office is now capable of doing all kinds of good printing, from a name card to a cloth-bound book. Orders from a distance accepted and the finished work delivered by mail or express. Send for estimates, describing minutely what you want. You may thus indirectly help the magazine, though the prices will be moderate.

¶ **Premiums for New Subscriptions.**—Any New subscriber to "The Review" who will send in his subscription before August 1st will be given as a premium, for prompt order, one dozen back numbers, all different; or a copy of the 50c., cloth-bound book, *Eternity of the Earth*; or for three new subscriptions, with \$3., one copy of *A Future Life*? free to the sender. State which premium is wanted.

¶ How is this for a model letter from a model subscriber? "Enclosed find \$5.00, which you will please place to my credit in account on my subscription to "The Humanitarian Review." R. L. Baker." And Mr. Baker's subscription was already paid up to the end of the year. If there were many such patrons of "The Review" its permanence would be assured beyond a doubt.

¶ A lot of good reading matter may be obtained at a nominal price by sending to this office for a package of back numbers of this magazine. One dozen, no two alike, my selection, 25c., or more at the same rate. A few complete bound volumes for sale at \$1.50 each—vols. iv, v & vi.

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### "GIVE GOD A CHANCE"!

¶ On page 266 of this "Review" is a letter from Mr. J. J. Brown, of Glasgow, Scotland, upon which I will here offer a few words of comment.

¶ The definition of a miracle which Mr. Brown quotes from a former article of mine, must be understood as expressing the orthodox notion, as, from my own point of view a miracle, so-called, is any phenomenon of nature, brought about by human inter-



vention or not, which though apparently occurring "exceptionally to the regular order of nature," is really *not* exceptional but occurs as the regular effect of a natural cause in accordance with inexorable natural law. To the crude intellect of primitive man all the phenomena of nature are "miraculous": i. e., events brought about by the "free will" of *some* personal being, visible or invisible—origin of a belief called "animism." It is the essence of superstition and the originator of the gods, devils, angels, imps, spirits, fairies and other invisible children of darkness. Gradually as the intellect evolves, science replaces animism and miracles disappear, until the truly monistic and deterministic viewpoint is reached, and the gods and their allies flit away like bats at day-dawn.

"Providential interpositions more or less miraculous." Yes: the less enlightened the witness the more miraculous, and the more enlightened the less miraculous the event witnessed. "More or less miraculous" is "good"! Mr. Brown says Providential interpositions "are numerous enough everywhere." Granted that many queer co-incidences are "Providential interpositions," and we are forced to believe one of these two things: There being but one interposer, "he" or it is both benevolent and malevolent, or there is two equally powerful interposers, one benevolent and the other malevolent; for there are fully as many of these apparent interpositions that are evil in their results as there are of those which are good. I, an unbeliever in providential interpositions, have had occurrences in my own personal experiences that, had they happened to a believing Christian, would have been accepted as astounding manifestations of kindly providential interpositions and miraculous. On the other hand, what of this true incident:

A few weeks ago a traveling menagerie was exhibiting in a village within a few miles of Los Angeles.



There were several thousand people present, and no doubt among them were gamblers, pickpockets and others guilty of various crimes. An alarm of fire and the near approach of the engine frightened the animals and one large, terrified elephant bolted through the crowd of sight-seers and charged furiously up and down the village streets. By an apparent miracle, not a thief, or criminal, or even an ordinary person was killed or seriously injured! But—standing in her door yard was the most philanthropic, altruistic, self-sacrificing woman in the town, known and loved by all as pre-minently the good angel of suffering beings. The maddened beast in passing suddenly swerved from the street and picked up this good woman, flung her with great force against the wall of the house, and then in fury stamped with his fore feet upon her prostrate body. This good woman by her sweet charity and goodness had "given God a chance"! If there be a supernatural being who can and often does interpose his will to annul the regular order of cause and effect in nature, in this case "he" or it "manifested" the base treachery and cruelty of a devil in that "he" either wilfully interposed to bring about this horrible event or refused to "interpose" "his" will to prevent it. And such incidents "are numerous enough everywhere." What kind of an infinite being could be under the necessity of appealing to "his" finite creatures to "give 'him' a chance"? Let me here correct one of the "mistakes of Moses": And man created the gods in his own image.

"Deal directly with him," says Mr. Brown. A few years ago a man near this city tried this and finally cut his own son's throat as a sacrifice by command, as he declared, of God. And such incidents "are numerous enough everywhere," even in the Bible!

Yes: "Give God a chance," but keep a sharp lookout for breakers and don't take too many "chances" yourself, and *give common sense a chance!*



## CORRESPONDENCE

## SUGGESTIVE LETTERS TO "THE REVIEW"

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**The Judge is Still on the Bench.**

Alameda, Cal., June 5.—In the line of writing, I am doing but little. In the last "Review" Prof. George B. Foster's views, as expressed, added to numerous other similar statements, such as on Modernism in the May number, clearly foretell the early death of the Christian fraud. I am considering whether it is worth our while for me to re-write, with some amendments, and for you to publish any more on the Christ myth—several articles from me already on that matter. Even my last and most full—some of my friends claim there are other points raised that are used to boost up the myth as a real man; that is, the statements from Hebrew sources are being used. Those I have said little about, but I can prove such to be clear forgeries, with all else on that matter.

Parish B. Ladd.

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**Give God a Chance.**

Glasgow, Scotland, March 1.—Your query, "'Providential manifestations'—what are they?" and your definition that "A miracle is an event that occurs exceptionally to the regular order of nature by the 'will' of a personal being for the purpose, usually, of demonstrating that being's power *over* nature", tempts me again to trouble you—this time with a nearly three-column newspaper article of mine on "Providential Interpositions More or Less Miraculous," albeit there be no room for them in your "Review."

They are numerous enough, however, everywhere. Who does not feel that he has sometime or other grieved the Great Spirit? Is it fair to be so inconsiderate with him? The universal, ultimate essence or infinite spirit, from whom has evolved all finite spirits and matter, and in whom all finite spirits and matter might again dissolve, must be under the



necessities of time, space and his own substance or being. Hence, if he cannot get finite spirits to co-operate with himself according to the eternal necessities of ethics or of existence simply, he should not be blamed or held responsible for the misery and "inharmony" of things. The finite spirits are most to blame, and the inexorable necessities of things. Give God a chance. [!]

Walt Whitman, with his great sympathies, finds in "death" the clue, or the cure, or the antidote, for the overwhelming ills. But God is greater than Walt Whitman, and he calls us to an eternal life in his everlasting kingdom. Read the Old Testament with its Ten Commandments, and the New Testament with its Sermon on the mount, and see the efforts that God in his providence has made in history to educate finite spirits for the Everlasting Kingdom, the only hope of our immortality. *Give God a chance.* [!]

Deal directly with him. Ask how one's self would act were one's self in his place. And let us fear to be anything but absolutely honest before him. Hope I succeed. Can you help me? Shortly we'll see where we stand.

J. J. Brown.

[See comments on Mr. Brown's letter, in article headed "Give God a Chance," in editorial department.—Ed.]

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Oakdale, Neb., May 30.—The lost book\* came to hand at last; I also received the one sent in its place. As I have a friend that takes one of them, I send herein 75 cents to pay for the second copy. The book is a good missionary, and I have it out on a mission now. It is logical and reasonable, and a good book to lend.

A. L. Hopkins.

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Louisville, Ky., June 17.—I have just finished the article enclosed herewith, intended for your excellent magazine. If you decline to publish it, please return it. I will send you a dollar soon on my subscription, and will try to get a subscriber or two, for I do wish your magazine could thrive. I heartily appreciate it and read everything in it every time.

T. S. Given.

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\* A copy of "A Future Life?" was sent some time ago, but failed to promptly reach its destination, so I sent a second one.—Ed.



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